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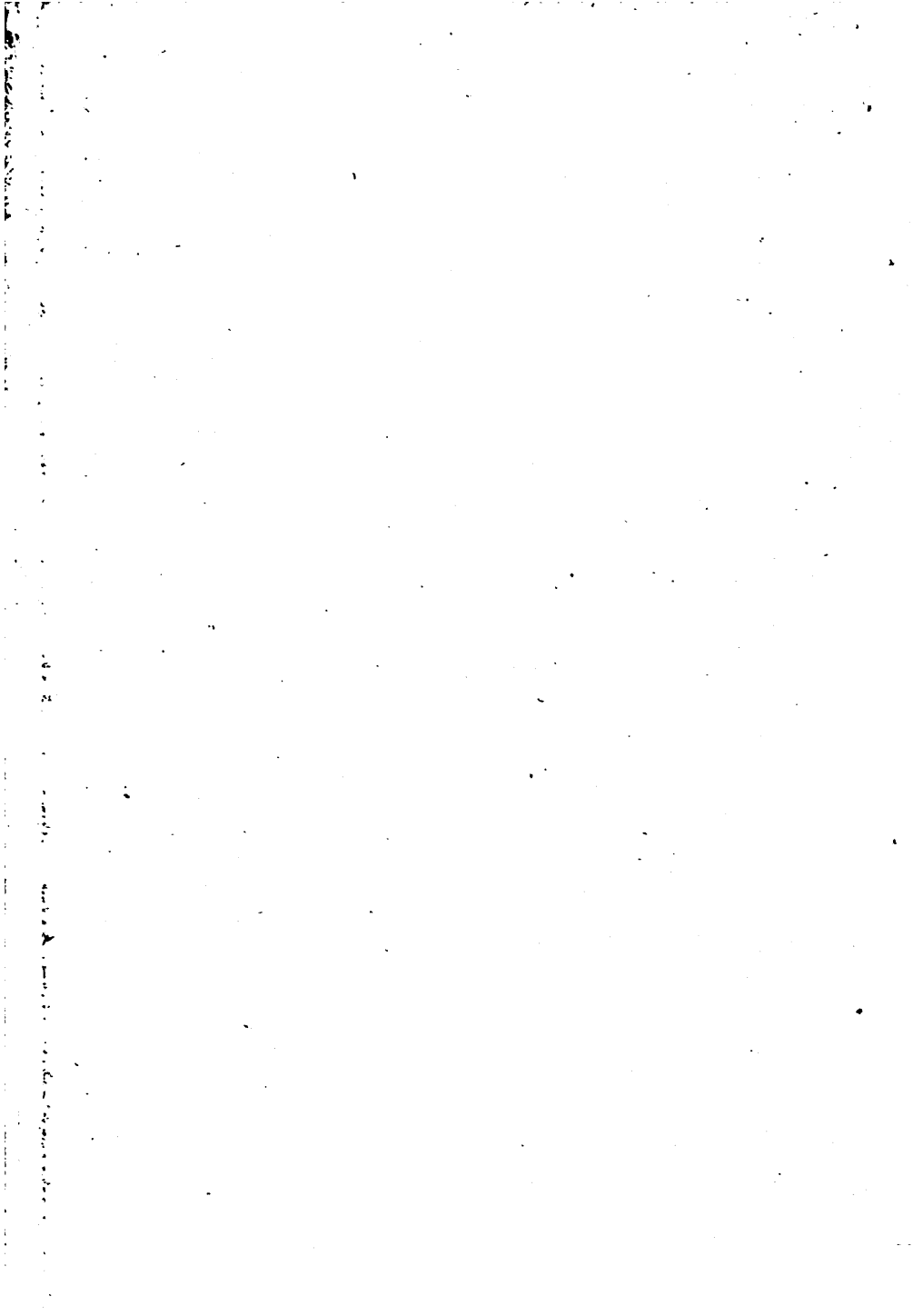
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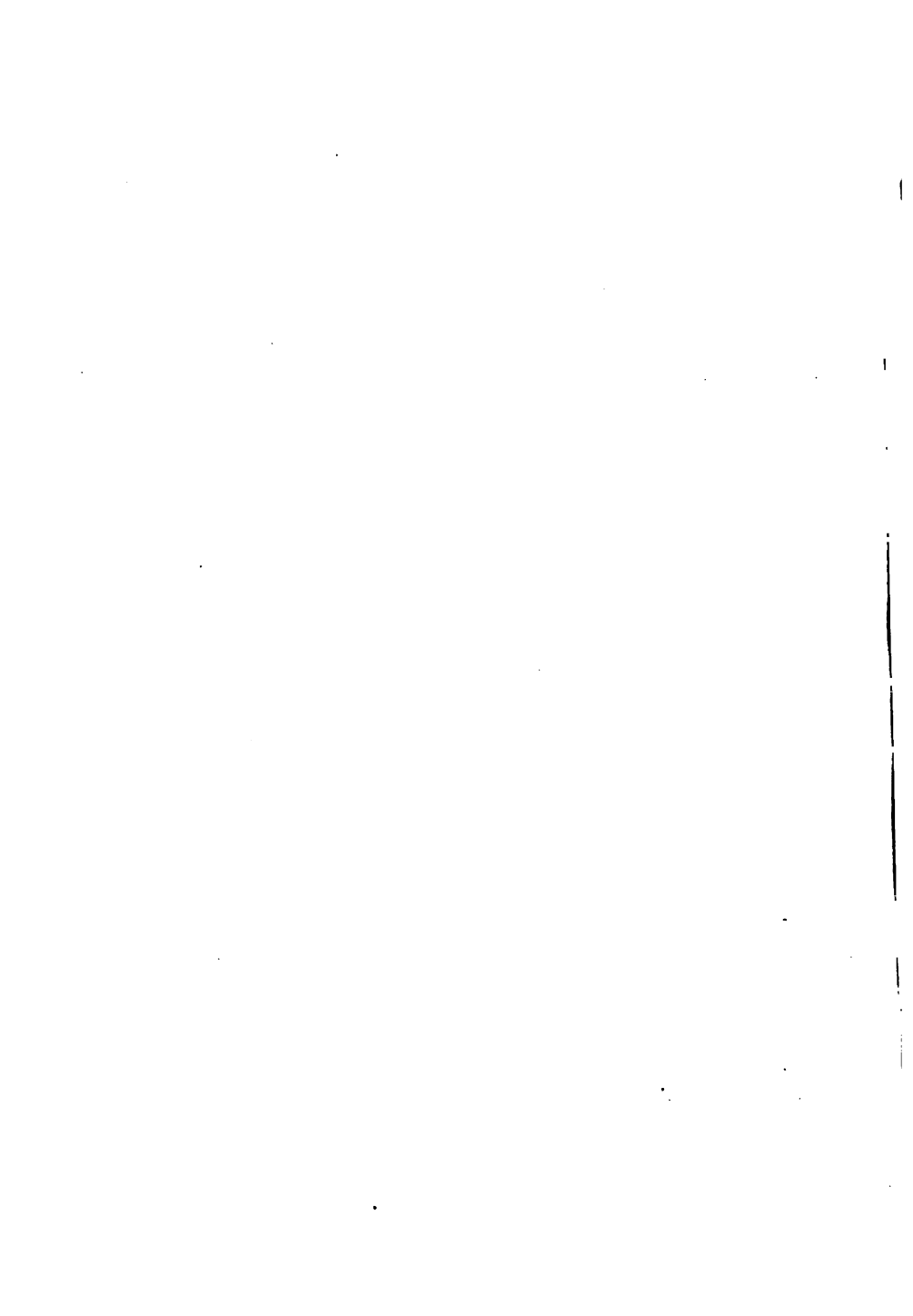


REV. MOSES HULL,
The Great Biblical Scholar, and the Ablest Debater in the
Ranks of Spiritualism.



PROF. W. F. JAMIESON (AND HIS TWO DAUGHTERS),

One of the Most Profound of Materialistic Thinkers, and a Debater of Remarkable Power.



THE GREATEST DEBATE WITHIN A HALF CENTURY UPON MODERN SPIRITUALISM

DISPUTANTS:

REV. MOSES HULL, President Morris Pratt College,
Whitewater, Wis.

W. F. JAMIESON, Secretary National Liberal Party,
Cincinnati, Ohio.

FIRST PROPOSITION:

RESOLVED, That the phenomena and philosophy of Modern Spiritualism prove that departed spirits exist and communicate with mankind.

MOSES HULL Affirms.
W. F. JAMIESON Denies

SECOND PROPOSITION:

RESOLVED, That the phenomena and philosophy of Modern Spiritualism can be explained without admitting the agency of departed human spirits.

W. F. JAMIESON Affirms.
MOSES HULL Denies.

CHICAGO:

THE PROGRESSIVE THINKER PUBLISHING HOUSE.

1904.

BF
1041
H92

Gift
Mrs. H. H. Higbee
12/31/53

INTRODUCTION.

1-2754MFP
This book is really the culmination of many debates. It contains many of the results of long years of honest, hard study; and some would say, of earnest prayer. We each believe the other to be perfectly honest in his opinions. An intimate acquaintance lasting more than the average life of man has constantly confirmed and deepened that conviction.

We each also believe in the injunction supposedly given by Solomon, "Debate thy cause with thy neighbor himself."

"Error of opinion may be safely tolerated where truth is left free to combat it."—Thomas Jefferson.

"Come, now, and let us reason together."

We see no more reason why debaters should quarrel, or why they should not be friends, than why ministers should quarrel when jointly holding a revival meeting. Indeed, so friendly have we been in our eleven debates that, in some instances, those who cannot see that anything ever was done from any other than a mercenary motive, have accused our debates of being "cut and dried" affairs.

In one sense this charge was true; we each wanted to bring out our arguments before those who believed with the other. We wanted everybody to know what could be said on each side of these vital questions. Besides that, we felt that we were giving our hearers in each of these debates a rare intellectual treat. Whether we were correct can be judged by those who read this book.

In these debates we did not feel that we were to make truth, or to elect truth; but we strove, if possible, to discover it. Desiring above all things else to arrive at the truth we have neither of us ever placed any embargo in the way of the other. We have felt that if we did we might, in some way, fetter the truth.

Our speeches have usually been limited to about four thousand words each. We have usually been governed, or rather governed ourselves, by the general rules of con-

troversy laid down in Hedge's Logic. They read as follows:

1st. The terms in which the question in debate is expressed, and the precise point at issue should be so clearly defined that there could be no misunderstanding respecting them.

2nd. The parties should mutually consider each other as standing on a footing of equality in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge, and desire for truth with himself; and that it is possible, therefore, that he may be in the wrong and his adversary in the right.

3rd. All expressions which are unmeaning or without effect in regard to the subject in debate, should be strictly avoided.

4th. Personal reflections on an adversary should in no instance be indulged.

5th. No one has a right to accuse his adversary of indirect motives.

6th. The consequences of any doctrine are not to be charged on him who maintains it unless he expressly avows them.

7th. As truth, and not victory, is the professed object of controversy, whatever proofs may be advanced on either side should be examined with fairness and candor; and any attempt to ensnare an adversary by arts of sophistry, or to lessen the force of his reasoning by wit, caviling or ridicule is a violation of the rules of honorable controversy.

As the readers of the debate may not all know the history of the debaters, it has been deemed expedient to publish herewith a brief sketch of the speakers. In order that that sketch, which, though brief, may be true, each has written his own sketch.

Autobiographical Sketch of Moses Hull.

I am glad the bosses of this book have decided that I should be the one to write this sketch. I like both the author and the subject, and would not be so likely as others would be, to get something into it that I don't want told. I was afraid if somebody else wrote it he would tell something worse about me than I knew myself. If anything of that kind should ever occur, the reader may know it is not true. As it is, this sketch contains truths. I find it is impossible to write a true biography and leave them out. I may have told the best side of the story, and left some spots, not so bright, out; still, I believe in the motto of Oliver Cromwell, "Paint me as I am, wrinkles and all." I have tried to act on that motto.

Like old Mother Partington, "Though old and infernal now, I was once as young as anybody." And, again, like this same old lady, "I was born at a very early period of my career." It was not calculated that I should be born at all. My birth was an accident which has affected my whole life.

The fact is there were two of us when only one was expected. I came unannounced and probably unwanted. If I was not unwanted at the time, I had the faculty during the early years of my minority of making myself so numerous at any place where there was an opportunity for mischief, that if my patient mother had been an ordinary woman I think she would often have wished I had not come. Since those days I have several times found myself where I was not wanted. One time I remember particularly well, that I attended a National Anti-Spiritualist convention where, it was supposed, my room would have been more valuable to the convention than my presence.

But to return to the reference to my good mother, I will say that if she had known me as well a dozen years before I was born as she did during the first dozen years of my mundane wanderings, I—well, probably I would not have been here, and this book would not have been published.

Dropping the mirthful side of this biography for the moment, I am not the seventh son, but I am the seventh

child of a seventh son. My father's name was James Hull; my mother's name, before she was married, was Mary Brundage.

There was a family of sixteen of us children. My brother Aaron, born about ten minutes before I was, was one of the seven of the children that left the earth in the days of his early childhood. I have heard my mother say that Aaron lived to be two years, two months, two weeks and two days old.

As a little fellow I was nearly always sick; not only partaking of all the ailments to which children generally are liable; but, besides that, it was said, I had the rickets, worm fits, St. Vitus' dance, and several other things that usually kill, including two vicious attacks of typhoid-pneumonia. Doctors, including my own father, gave me up on two occasions to die; not so my mother; she never gave a child up to die while there was breath in its body.

For the sake of astrologers, who really want to know what sort of a man I have been; and who cannot believe the other parts of my story, I will say I was the second one of a pair of twins, born about two miles south of Norton, in Delaware county, Ohio, about nine o'clock in the morning of January 16, 1835.

I do not remember the event, but I was there. I honestly think I do remember my father carrying me to church, wrapped in a little flannel blanket. I remember that my mother carried my twin brother at the same time; that will carry my memory back, certainly as far as to the time that I was two years old.

My good father and mother believed thoroughly in the education of their children, especially their boys; but they moved to the Indian Reserve, in the wilds of Wabash county, Indiana, when I was only four years old. Among my early recollections is that of hearing the wolves howl around my father's cabin door. There were times when we even had to bring our dogs into the house to keep them from being torn in pieces by the wolves.

There were no kinds of schools in Wabash and Kosciusko counties in the days of my early recollections except those of grubbing, chopping and hoeing. I graduated at the hoe handle. My entire school education consisted of less than six terms of three months each. The neighbors would club together and hire a teacher to come to a deserted cabin somewhere in the neighborhood and teach

a three-months' summer school. I could go rainy days or when the corn was hoed, and harvest was not on.

I was losing no more than the other bare-footed boys around me;—happily we, all growing up in ignorance together, did not realize what we were missing. The only things pretended to be taught in such schools as we had, were what was called "the three Rs"—readin', ritin' and 'rithmetic." When I got into my teens we had one or two extra good teachers who taught Olney's Geography, and Kirkham's Grammar. This was considered a rather aristocratic addition to our curriculum. I left my last school, and it had only the studies mentioned, when I was only sixteen years old. At that time I began in earnest to thirst for knowledge. Somehow I managed to get hold of a primary volume of Parker's Philosophy. While working on the farm every day I managed to steal the time to pretty thoroughly acquaint myself with that book. About this time during the winter season they had spelling schools, singing schools, geography schools and writing schools. So I got to go nearly every night to some institution of learning; by this means I managed to learn a little and get much rural fun out of it.

When I was less than fourteen years old I "got religion," and joined a kind of mongrel church—a church made up of people, who, before they moved into the neighborhood were mostly Methodists. For this reason, when speaking about it I have generally called it a Methodist church. Our meetings were generally held in log cabins in the neighborhood. By this time there were log school houses scattered through the country, and on great occasions, when we had quarterly meetings, or when some "big gun" came to preach, meetings were held in them.

By the time I was sixteen I graduated out of that into Adventism. I attended prayer meetings and prayed and exhorted some as a member of the mongrel church to which I have referred. Rev. John Todd, our "circuit preacher," gave me a piece of paper allowing me to "improve my talent," as an exhorter.

I became an Adventist during a bitter fight between everybody else and the Adventists. I immediately felt the "call" to go and preach, which I did. I was ordained before I was eighteen years old.

I worked six days in the week, at home, or wherever I was, at anything I could get to do; and preached on Sun-

day or on week-day evenings whenever a log cabin or school house could be opened for me. I was everywhere known as the "boy preacher." I was a kind of curiosity, and people went to hear me as they would go to a circus. Indeed the people were short for amusements, and had to take such as that or none.

Now, as never before, I felt the need of an education. There was not a day that I did not realize, to some extent, my lack in that direction. Every little piece of knowledge I picked up only sharpened my appetite for more. I bought Grammars, not only Kirkham's English Grammar, but Clark's Latin and Greek Grammar; also his first lessons in Latin and Greek. Whenever I could make friends of teachers, or those who knew more than I did, I fastened on to them. I studied hard night and day, and thus, for over fifty years I have tried to educate myself. If there had been schools, I had neither the money nor the time to attend them. I tried to make a man of myself without the aid of schools. I have had a hard job, and made bungling work of it, but I have done the best I could. Measuring myself by my lost opportunities, or, rather by the opportunities I never had, has made me a crank on the subject of education. I hope to leave behind me, as a monument, a school where honest young men and women, whether they have money or not, can go and get such an education as I shall never have until I shall have graduated from some of the colleges on the other side of life.

Possibly the general reader will not be interested, at least not now, in the history of my marriages, and the family I have reared and tried to educate; so I will reserve that part of my story for another occasion.

As an Adventist minister everybody seemed to see or feel that I was studious and honest; also that I had some talent. All of my brethren seemed to do all they could, in every way, to help me. Every minister I could find, who knew more than I did, either about the Bible or the methods of its study; or every one who had a better education than I, was asked for help. I studied and worked almost without intermission. I hear of vacations and often see people off on their vacation. A vacation is something I never had. I have never yet taken a day off.

I soon developed some talent as a controversialist, and the Adventists were not long in finding it out; and they

crowded me forward in discussion at every opportunity. I traveled hundreds of miles, wherever Adventism was attacked to defend it, either in public discourses or in discussion. Somehow, the people generally gave me the victory, and my brethren were proud of me.

My mind finally became so polemic that I found myself picking the arguments of my brethren to pieces. I began to see the weakness of their arguments, and gradually to overthrow even my own arguments, which had at one time seemed to me invulnerable. At last, in spite of myself, I had my own discourses pretty well picked to pieces. I found myself throwing overboard many well-planned and hard-studied-out arguments—arguments which had served me faithfully on many occasions.

I had one discussion too many. That was with a Methodist preacher by the name of Rev. Joseph Jones, of Charlotte, Mich. This occurred in June, 1862. When, in this discussion, I made arguments which had tided me over many rough places before, it seemed that sometimes I heard audible voices replying to my arguments, answering my questions, and propounding unanswerable questions to me. Had it not been that no others heard the voices, I think I would have sworn that the voices were audible. They stated points that I could neither answer nor forget. When alone, whether reading, writing, studying, or at my prayers, the questions first asked at that debate would persist in repeating themselves. If I attempted to answer them, that attempt brought more and harder questions.

At one time I said to this questioning power, "Get behind me, Satan; I will not tolerate you." Something replied, "You pray for light, and when it comes, you call it Satan, and ask it to go to the rear. Go into your audience, if you dare, and ask your people to investigate! You are a coward; when a thought comes to you for your good, you order it to the rear." I was cut to the quick with this rebuke, and immediately wrote a covenant with "Almighty God," that I would follow truth wherever it might lead; more than that, I would preach it though I did it with knees and both elbows bare. From that day to this I have tried to keep my covenant.

I was not slow in informing some of my most confidential preaching brethren of these facts; whereupon I was assured that the devil was after me. I repeated to my

most able brethren some of the questions which had by some power been asked me. They tried to answer a few of them. Their attempts were so much worse than my feeble attempts to answer had been that they sounded ridiculous to me. When they learned this I was again assured that all of my questions and doubts were the suggestions of Satan.

They preached to me, exhorted me and prayed for and with me, but still the clouds lowered, and the darkness thickened. Many times I seemed to see and feel that Spiritualism was the only way out. When that thought would come to me I would fall upon my knees and plead with the God of Adventism to deliver me from the devil of Spiritualism.

Before this discussion with Mr. Jones I had settled the preliminaries for a debate with W. F. Jamieson, to be held in Paw Paw, Mich., the next October. I looked forward with glorious anticipations to that debate. I felt sure that it would in some way lift me out of "doubting castle." My own arguments would build me up so that I could never doubt again, or Mr. Jamieson's would settle me on the side of Spiritualism. I went into that debate with no other desire than that the truth, wherever it might be, should gain the victory. I prayed no more for myself than for Mr. Jamieson. I wanted truth, and was willing to follow wherever it might lead.

When I was introduced to Mr. Jamieson, I knew I was to have a debate with a gentleman; I believed him as honest as I was. His bearing all the way through the debate fully sustained my first impression.

Mr. Jamieson's arguments in that debate were not stronger than I had heard before; but his spirit was better than I had ever seen manifested by a debater; and, although I did my best, my arguments seemed weaker to me than they ever appeared before; some of them even seemed childish. We debated six sessions, at the end of which time we were better friends than when we began; in fact a friendship sprang up there which forty years of time has failed to mar. That debate was, perhaps, one of the greatest factors in bringing me into Spiritualism.

When I returned home from that debate with the word that both the phenomena and philosophy of Spiritualism looked more like truth to me than ever before, my good Adventist brethren cried and prayed over me; they

pleaded so hard for me to remain with them—that I was taking a fearful leap into the abyss of Satan—they begged for me to remain a short time, and assured me that this spell would pass off. All I wanted was to give the spirit of the Lord a chance, and these clouds would be dispelled and I would come out brighter than ever. I listened to them, and held back some months from proclaiming myself a Spiritualist.

At last I could stand it no longer; I must have my freedom; I turned my back upon every prospect in life and proclaimed myself a Spiritualist. Though starvation seemed to stare me, my wife, and my four little daughters in the face, I was a free and happy man.

My life from that time to this, is fairly well known.

I went to work; my preaching was as spontaneous as the singing of birds. Salary or no salary, I would preach; somehow I could not help it. I have often gone several hundred miles to an appointment, and lectured and debated for one or two weeks, and then gone off without money enough to pay my railroad fare home.

While these were light days, for I continually rejoiced in the new-found light, they were, in another sense, dark days. The first message I received from the spiritual world, was the same that spirit Jesus sent to Paul: "I will show thee how great things thou must suffer for my sake." And they did; the little wealth I had took wings, and I was stripped of all except wife and babies. I even had almost no food for them.

I was attacked by the religious pulpiteer, and the press; but the story is too long to tell here. It is all past now, and, from my heart of hearts, I am profoundly thankful for all I have suffered in the cause.

I soon became popular as a lecturer and debater. I seemed to be on the very crest of the billows, when with, as it were, a single stroke of my pen, I killed it all, and brought upon me over a quarter of a century of such suffering as does not often come into an honest life. A fight was on my hands, and whether I could live to see the battle through was a question in my own mind.

Victoria C. Woodhull got into a fight—a foolish fight—one that I, with her other real friends, tried hard to keep her from entering. She was set upon, persecuted, and placed under, in all, sixty thousand dollars bonds; she was in jail, and hounded to what, I verily believe, would have

been her death had not something been done similar to the work I did. She said to me, "Moses, this fight will kill me." I said, "No, it won't; I can draw the enemy's fire from you, and I will." I immediately wrote the letter which turned every shaft of the enemy toward myself. The letter was thoroughly misunderstood by both friends and enemies. Here was a battle; the enemies of reform and progress opened fire upon me. I could have stopped it at any time had I chosen to do so, but I did not. My enemies fought until every one of them fought themselves into an untimely grave, or until, like the mad serpent, they stung themselves to an intellectual and spiritual death. I did not fight much, I left them to the reflex action of their own venom. I to-day verily believe all I really meant to convey in that letter. I am not responsible for the persistent misunderstanding of those who fought they knew not what. It is all past now, and I will not rehash the matter. Suffice it to say I am to-day heartily thankful for all I suffered in that fight.

I have tried to publish several papers, but was never a success at it. I made a good enough paper, in its way, and had a fair advertising patronage, and a subscription list large enough to have made up the deficit in running expenses, but I never could ask people for money, even after I had earned it. Thousands of dollars are now due me, both on subscriptions and for advertising.

Books! well, my books are now before the world. Three of them of over five hundred pages each; seven or eight of them from thirty to a hundred and fifty pages each. Several others have, perhaps, deservedly gone out of print. During my Advent ministry I delivered thousands of poor sermons and baptized three thousand persons with my own hands. Since I became a Spiritualist I have not led fellow sinners down into the icy stream, but I have preached a great many mighty poor sermons.

I have ever believed in an educated ministry; and in having speakers—good speakers, settled over societies. I believe more than ever, that speakers should have homes; they should be stationed either over a society, or should have circuits embracing from two to five societies. They should have an opportunity to build up home-reputations. They should become a part and parcel of the communities where they live, and have local interests in the places where they work. With a home, and a character at home,

their words even when away from home will weigh much more.

Every one who aspires to be a teacher in Spiritualism, before he appears before the public, should have character, education and devotion to the cause sufficient to enable him to build up societies and keep them alive.

I have never believed that a permanent work could be accomplished by employing intellectual gymnasts to travel through the country giving entertainments of from a week to a month in a place. Such performances may amuse but they seldom build.

Those who have not the intellectual ability, and those who are too indolent to study, had much better work in the corn field than in any field where spiritual and intellectual culture are needed.

So firmly have I believed in, and advocated, an integral education for our speakers that I have often made myself obnoxious to those who supposed that Spiritualism had come into the world as a third or fourth-rate show for their particular benefit. These statements for years brought much odium upon me; but, at last, they begin to find a foothold. Now, the most of the Spiritualists begin to see the necessity of an educated ministry.

At last, single-handed and alone, I founded a little school which was at first located at Mantua, Ohio. I employed good teachers, and the result was good. Soon Rev. A. J. Weaver, a life-long educator, joined with me. He put in all of his time, and as much money as I did. Our school is now at Lily Dale, N. Y. The first year of its removal we received some help from a few benevolent Spiritualists, but now the school is wholly sustained by Mrs. Mattie E. Hull, Mrs. Alfarata Jahnke, Mr. Weaver and myself.

Last year, 1901, that noble old veteran, Morris Pratt, of Whitewater, Wisconsin, gave to seven of us, as trustees, a fine college building, worth perhaps thirty thousand dollars. The "Morris Pratt College" is to be opened, with myself as president. There are very few college men who begin on the top and work down, as I am doing, but this was thrust upon me. I have no choice, I must take a position, or refuse to take the results of my own forty years' pleading for an institution of learning.

At present writing I am making a feeble effort to fill the position of the pastor of the First Spiritual Church of

Buffalo, president of the New York State Association of Spiritualists, and President of the Morris Pratt Institute.

If I can stay on earth long enough to see all of these places more worthily filled by an abler man or woman; and see the college become a self-sustaining institution, filled with young men and women burning with the desire, and fitted with the ability to properly present Spiritualism before the world, I will say with good old Simeon, "Now, Lord, lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation;" and I will gladly leave this world for a field of greater usefulness.

Autobiographical, and Partly Biographical, Sketch of W. F. Jamieson.

Autobiography gives one the opportunity of his life, to speak well of himself! Few there are who do not improve it. That were harmless; but it seldom stops here. By implication the "auto" runs on, like a babbling brook, never-ending, "big I and little u." There is in human nature a vein of vanity, a feeling that the individual is the center around which all other individualities revolve. Yet, after all, how insignificant the greatest individual ever born, little at the start, little at the finish! How little missed is the grandest character. How few there are among the millions who even know the names of living kings and queens, and those greater ones, the kings and queens of oratory, of music, of literature. What a mite is man—and woman! Millions in a few years pass away like a summer cloud, vanish, become invisible; and, spite of chisel and stone, are forgotten. In my hours of meditation I have wondered what would have become of me if my father had fallen in love with and married another girl instead of my mother! or if my mother had "mittened" my father, as she came near doing!

When we contemplate the achievements of mind; murmur the names of Socrates, Plato, Hesiod, Pythagoras, Xenophon, Confucius, Gautama Buddha, Seneca, Apollonius, the Nazarene, Hypatia, Bacon, Bruno, Servetus, Ga-

ileo, Newton, Tyndall, Darwin, Buckle, Huxley, Haeckel, and a thousand other first magnitude thinkers; of the master mechanics, Hero, Thales, Watts, Stephenson, Davy, Howe, Edison, Marconi, and their million successors—when we think of what man has done he, the pigmy, becomes Archimedes moving the earth. There must be some reason for the growing presence of this wonder of wonders, man, woman. Who has compassed it? Man, the insignificant, becomes a sublime fact, and coy woman a glorious reality.

But this is not "auto." I was born in 1837 of Scotch-Irish parents. All my life I have been in love with words and ideas. To me the 450,000 words of our English language is a dense, beautiful forest which can be further beautified by judicious trimming, bringing sound and sense in perfect harmony, saving the race one-fifth, the children years of useless toil in acquiring a knowledge of English, lending to art an added charm. I consider this the greatest work of my life and earnestly desire to live long enough to spread a knowledge of my new science throughout the schools and among the masses. Nearly all my days have been spent in learning "some new thing" and imparting it to humanity. For many years I have entertained the conviction that opinions should be as free as the air we breathe, and that speech, with due regard for the rights of others, should be unfettered. Because I believe in mental liberty gives me no right to assault my neighbor with a bludgeon, nor my antagonist with offensive personalities, although the best-intentioned may sometimes overstep the bounds of courtesy, as we who believe in the Golden Rule daily trample it under foot.

If I know myself—who does know himself, much less his neighbor?—I have endeavored to do this dear humanity all the good I could, and not one human harm, not even wantonly to tread upon a worm. For more than a generation I have traveled from the far East to the golden shores of California; from the North land of Minnesota and Montana to the very verge of old Mexico, delivering my message, keeping in mind the wise words of Gail Hamilton:

"If you are telling the truth, you need only know the thing you are telling, for it is." "Somebody has said, the more you shake the truth, the more you shake it into

place; but if you shake a falsehood, it all shakes to pieces."

As the eminent historian, H. T. Buckle, well says: "Our first paramount duty then, is to be true to ourselves; and no man is true to himself who fears to express his opinion."

Rev. M. J. Savage, of New York, speaks like a true man when he declares, "I have not yet learned for what a man preaches at all, unless he frankly and earnestly proclaims just that which he really believes."

When Mr. Hull and myself were very young men we met in our first battle, six sessions, two hours each, at Paw Paw, Michigan. At that time I was a Spiritualist and had not one doubt that spirits of our departed dead return to earth and control certain susceptible persons called mediums. On a late visit to Michigan I saw two Spiritualists who were present the last night of that famous debate, whose affidavit may as well be made a part of this personal history.

CERTIFICATE.

We, the undersigned, hereby certify that the debate held the last days of October, 1862, in Paw Paw, Michigan, between William F. Jamieson and Elder Moses Hull, the former a Spiritualist, the latter an Adventist preacher, resulting in the conversion of said Moses Hull to Modern Spiritualism, by his confession at the residence of Mr. and Mrs. George Voke, earnest Spiritualists of Paw Paw.

We, the undersigned, further depose and certify that said Elder Moses Hull walked the floor, apparently in profound thought, and in reference to the debate just closed, exclaimed: "If this is Spiritualism, I am a Spiritualist. I can tell what I believe to-day; but I cannot tell what I will believe to-morrow—I have preached my last Adventism."

[Signed]

L. S. BURDICK.

LAURA VOKE BURDICK.

Texas, Michigan, March 16, 1901.

Witnesses:

F. L. CAMPBELL,

W. J. CAMPBELL.

There are people who, in opposing the idea of free discussion, declare that no disputant ever converted his opponent. The certificate of Mr. and Mrs. Burdick destroys that objection. Another instance: One of my opponents, the most persistent, Dr. Robert G. Eccles, of Brooklyn, after sixty-four hours' debating, wrote: "To all whom it may concern: This is to certify that I, Robert G. Eccles, upon due consideration, and for the following reasons, renounce all allegiance to my former faith, accepting a broader and more liberal platform."

The reasons are then given, and he adds:

"I began to open my eyes. * The multitude saw not the two-edged sword of truth held by my opponent, it cut me deep. Mortified to the quick, I saw removed, one by one, the pillars of my faith, till now few remain."

"To W. F. Jamieson I render thanks for the kind spirit he to me displayed. Had passion ruled him in our joint debate, I still had been an enemy to the cause of liberalism."

Lack of space in this sketch forbids mention of four other clergymen won over to my side, to broader views of life, as the result of free discussion.

Dear reader, did you ever reflect upon the absurdity of any human being arguing against argument? "If he succeeds he fails, and if he fails he fails anyway!"

An erroneous impression has prevailed in the public mind that men could not meet each other on opposite sides of questions and "earnestly contend" in an affable manner, loving mankind, and loving truth even more.

While disputants should not be expected to overlook error, nor to show the least mercy to dangerous or injurious teachings advocated by either, in the opinion of either; yet, toward each other and the audience, the greatest courtesy should be manifested. Debaters should never lose sight of the fact that the better class of people expect them to be gentlemen. Let them expend their earnestness on the propositions involved. No one but a bungler, or novice, abuses the "defendant's attorney." I have had the pleasure of holding many debates where both sides, while doing their best to show that "our side" is right and "your side" wrong, nevertheless, manifested throughout a cordial good will that made such intellectual encounters blessed helps to truth-winning and charity-beggetting. But there have been times when I have met

opponents, religious teachers, too, who supposed that by showering me with epithets, raining maledictions on my head, pelting me with invectives, that somehow, in some mysterious manner, unknown to the logician, they were thus making progress in demolishing my positions and establishing their own! I regret to say that some Liberals are not a whit better.

Every debater should practice the principle so finely stated by our great author, W. D. Howells: "Kindness and gentleness are never out of fashion."

I have always tried to treat my antagonist as if he were a civilized being. This, perhaps, is one reason why I won six clergymen to my side. I entertain the opinion that the sole object of debate is not, and should not be, to convert people to either side; but, rather, to encourage all to think for themselves. I have met many broad-minded people among Christian clergymen, generous, tolerant, liberal, refined, loving. But the true reformer does not expect to escape the shafts of malice aimed by the censorious. Gentle as was the Nazarene, whose life was filled with controversies, many were full of bitterness toward him because of his philippics against hypocrisies in church and state. He scorched them with burning words because he loved humanity. A Garrison, a Phillips, a Lincoln pursued the same severe, yet loving, method. Every Bible believer certainly ought to know that his Bible is strongly in favor of debate. Jesus practiced it, Paul practiced it, Stephen practiced it. How, then, can the Christian, with such examples, in which he believes, consistently refuse to debate? Is it because of commotion? Truth always creates commotion, is the destroyer of superstition and mental stagnation. Where is the preacher that causes the commotion that Jesus and Paul did?

As I learned some of my first lessons of astronomy from the writings of Rev. Dr. Dick, so from that other eminent Christian, John Milton, Cromwell's great secretary, I obtained some of my earliest impressions of the value and vastness of mental liberty.

Said John Milton: "There is no learned man but will confess that he hath much profited by reading controversies, his senses awakened, his judgment sharpened, and the truth which he holds more firmly established. If it then be profitable for him to read, why should it not at least be tolerable and free for his adversary to write? In logic

they teach, that contraries laid together more evidently appear; it follows, then, that all controversies being permitted, falsehood will appear more false, and truth the more true."

"Has it ever occurred to you," said Dr. M. Mangasarian, of Chicago, "that we speak because we differ in our thoughts?" "There are more points of view than one," said this remarkable man; "if we all thought alike we would cease thinking, reading or speaking."

Contrast the teaching of a Milton and a Mangasarian with a self-styled liberal thinker who is imagining he has outgrown "orthodox" superstition, and in his world-wide wisdom lays down this narrow-gauge dictum: "Debate is an ambition of vanity and as a rule makes narrow minds belligerent and bigoted." He then devotes four columns of a weekly journal to an elaborate argument against an opponent! a public exhibition of "vanity!"

Let us be frank: There are ill-natured controversialists; but why charge upon controversy the fault that can be traced directly to the unhappy temperament of the individual? I respect an opponent for doing his best to maintain his cause and who strives to tear away the mask from the face of truth. True, as George Sand says, "Great souls may be bilious and vindictive; but it is impossible for them to remain unjust and insensible." I have known musicians who were ill-tempered, querulous tyrants. Is melody responsible for the burst of wrath swelling from the throat of the singer? With few exceptions I have witnessed more charity, kindness, good will, politeness in the arena of controversy than anywhere else except the drawing-room of the cultured, and more peevishness in the pulpit, more vindictiveness on the lecturer's platform than ever existed among men who pleaded for truth, on opposite sides, face to face. The quality of a debate depends upon the debaters. Refinement is appreciated by enlightened people, and nowhere more than between intellectual combatants. Nowhere in this wide world does courtesy show itself to better advantage than in public discussion. The model controversialist is an embodiment of good nature, suavity, mirthfulness, gentleness, refinement. His panoply is self-control; his grand aim truth. He commends whenever and wherever he discovers the good, the beautiful, the true. Carefully distinguish: While we should ever treat our intellectual

adversaries as brothers, we should never show the least mercy to any opinion or statement which we conceive to be false, though uttered by our dearest friend. If friendship and truth cannot dwell in sweet accord their union is the basest concubinage. A friendship that demands the sacrifice of truth is counterfeit.

This distinction was doubtless in the mind of that learned lady, Juliet H. Severance, M. D., of Chicago, when she recently described in *The Progressive Thinker* my amusing tilt with the Chicago reporters:

"I recall a convention in this city years ago, before Mr. Jamieson left our ranks, at which he was secretary. The papers next morning had a most scurrilous report of the proceedings and ridiculing the personnel of the speakers, especially the secretary. A number of reporters sat at the table when Mr. Jamieson read item by item, the report, with such withering comments as he alone is capable of making. I arose in their defense, claiming they were incapable of understanding the subjects treated, and too prejudiced to have correct vision, hence could not see things as they really existed, and they should be excused. We had fairer reports the following sessions."

How much grander this world would be if men would learn war no more; if all battles were bloodless, fought with pen and tongue, in court and congress, and out, for Truth's sake; if war, cruelty, coarseness, grossness were universally execrated. When that day comes—as it will—when mind will triumph over body, then the "glories of war" will become the shame of the soul.

In the first years of my spiritual ministry I was on a kind of a "circuit" for three years—often walked thirteen miles to fill regular Sunday engagements; aglow with happiness; joyous with songs of birds; thrilled with woodlands' beauty; entranced by the quiet of Michigan lakes; it was a life of ecstasy. Since those halcyon days I have learned that it takes a very great man to be a pastor, settled for years over the same congregation. "Some are born great, others have greatness thrust upon them." I came near having it thrust upon me; but have lived long enough to rejoice over my narrow escape!

A regular pastor is not expected to store his mind with scientific information; with a knowledge of art; of the latest and best in literature. It is extra hazardous for him to become familiar with more than one religion, and

the more faithfully he preaches the "old, old story" the greater he grows! Real instruction is never demanded by a drowsy congregation from a man whose life-business is to cultivate the spiritual nature. I once heard, in a museum, a musician play on one string of a violin. He played well. Whatever tune was called for it was always the one tune on the one string.

But I studied, thought over the problems of science and the mysteries of religion until I became unfit to be a "pastor," a shepherd, who is expected to agree with the "sheep." Since then I have been a freeman, the world my field.

Ever since I met Moses Hull on that October night, 1862, before a packed assembly, five minutes before we began our debate, I have always liked the man. He is one of the ablest, most natural debaters I ever met, and a thorough gentleman. Notwithstanding we are so far apart in our views we have been close friends all these years, and have stood by each other in good and evil report. Yet, in our debates, we do not spare each other's errors; he is full of them! "Oh, mother!" exclaimed the daughter just home from boarding school, "I've found a typographical error in the Bible!"

"Kill it, kill it!" shrieked the mother, "that's the pesky thing that has been eating out the leaves."

I have referred, gingerly enough, to the fact that our estimate of self is apt to be biased, and I remember what Alexander Pope said:

"To observations which ourselves we make
We grow more partial for the observer's sake,"

and the Scotch poet's summary of human nature:

"O, wad some power the giftie gie us
To see oursels as ithers see us."

Yet, is it not true that if the "others" are bosom friends they amiably misjudge us? flatter us beyond recognition? Perchance this is counterbalanced by the mirror which enemies hold before us, reflecting a distorted image.

A farmer, nominated for congress, counseled with Henry Clay. "Why, Mr. Clay, I have always borne a good name until I ran for office; but within a few months I have been charged with committing almost every crime in the calendar, even to whipping my wife!"

Said Mr. Clay, "My friend, you go right home and see that they don't prove it!"

No advocate of unpopular doctrines, however true, need expect "flowery beds of ease," nor unvarying commendation, especially from a hostile press. Josh Billings was asked if he ever hurried down to the front door, when the people were going out, and listened to their comments on his lecture.

"Yes," drawled Josh, "I did once; but never tried it again!"

I once lectured in the Grand Opera House in Cincinnati, upon "Hell." I needed a spy-glass to discern the auditors, few and far between. The "Commercial" said the address of the speaker was realistic—it was like being in hell to listen to it!

The first lecture I ever gave received adverse criticism from an editor. He said he heard a part of it and felt as the boy did about the new school house: "He couldn't get the hang of the durned thing!"

Much thought, hard study and long practice brought their reward. I have heard that Patrick Henry, and even Demosthenes, had initial difficulties. Doubtless I am much indebted to critics, and a press which became over-indulgent, for what forensic success I may have gained. They have amply atoned for the premature stabs they gave me in my early career. Why should I not heartily forgive them in view of what they have since said? Although it is a severe shock to my natural reserve to permit these critics and the press to "speak out," I will try to be resigned! It would not be possible, or, to say the least, judicious to mention such things of myself! This is why I drop the "auto" for plain biography. In this way the proprieties are preserved—and my native modesty! I am perfectly satisfied that these people who express themselves are sincere, and evince an uncommon degree of common sense! I would not mention it, and thus embarrass them, if I did not think so myself! I assume that we all love to be appreciated and few indeed think they are over-estimated by their fellows. When it becomes universal to voice good will for human kind, while they live, it will save costly inscriptions of virtues never possessed, "The world will be the better for it." From childhood's bright hour to manhood's autumn day the plaudits of our kind, praises of good deeds done,

especially for others, uplift many to nobler life. Then, is it not better to frankly speak the helpful word to the living than to carve panegyric on marble? A noted reformer said: "I prefer one little flower while I am living to a whole bouquet when I am dead."

This gospel of deed, instead of creed and greed, will tend to make us worthy.

We must remember that all really great thinkers, great poets and great humorists are dead! Nevertheless, it is our privilege to cultivate thought, court imagination and season sense with humor. We are learning to laugh with people, not at them; to distinguish between principles and persons. An ape fears a whip; error dreads a laugh, and resembles Justice in but one thing—it is blind.

The Press and the People.

"Jamieson is one of the best speakers we ever heard in Colchester."—Colchester (Ill.) Independent.

"His lecture drew an immense congregation, almost every chair in the hall being filled."—White Hall (Ill.) Register.

"A polished speaker."—Kasson (Minn.) Republican.

"A well-grounded scholar."—Grand Rapids (Mich.) Eagle.

"Came from all parts of the country to hear him. As a public speaker he is a success, direct and forcible in his argument, dramatic in his actions, eloquent in his powers of expression, grand, poetic, sublime in his imagery, a speaker of wonderful magnetic influence."—Bond, Wentworth, Dakota.

"Very interesting, contained many facts that could be more easily understood by his explanation than by reading geology, astronomy, botany and other scientific studies too little known by people of this age."—Creighton (Neb.) Pioneer.

"By his frankness, manly candor, chaste language and cultured deportment he won the esteem and admiration of all who heard him."—Savannah Correspondence, St. Joseph (Mo.) Daily Gazette.

"A man of wide reputation as a lecturer; a fine reasoner and an eloquent speaker."—Harrisonville (Mo.) Times.

"Brother Jamieson is a grand man, noble and true, and although I have never met him but two or three times, yet I love the man for his generous and manly principles,

and hope I may get better acquainted with him in the near future. I regard him as one of the finest debaters and most eloquent speakers I ever heard." "Equal to Ingersoll, who perhaps excelled in oratory, but Jamieson surpassed him in debate by long odds."—Watson Heston, the celebrated cartoonist, Carthage, Mo.

"Mr. Jamieson has few superiors as an orator."—Prof. Dawes, Principal of Quitman (Mo.) schools, in Maryville Freeman.

"Blessed with a fine voice. His address was able and always to the point, forcibly illustrated with many telling hits, making fun and points combined."—Kirksville (Mo.) Daily Journal.

"Parker Hall was crowded to its utmost capacity last night to listen to W. F. Jamieson."—Chicago Times.

"The well-known liberal lecturer was greeted by a large and appreciative audience at Illinois hall last Thursday night. He is one of the most fluent, logical and at the same time mirthful speakers that it has been our pleasure to listen to for a long time. Whether you agree with his views or not, he is a sound reasoner, a clear-headed man and an orator whom it is a rare treat to hear."—The Porcupine, Los Angeles, Cal.

"He is a forcible speaker, with a fund of ready wit; his sarcasm is like a Damascus blade, cuts right and left; is eloquent, a good orator, hence an entertaining speaker. You cannot guess what he will say by what he has said; loves controversy; pulls off his gloves and goes into the intellectual arena fully equipped with the weapons of wit, sarcasm and ridicule. Notwithstanding his iconoclasm, he is one of the most liberal men in the world; in fact, he is truly a humanitarian; deals hard blows at systems, never at persons."—New Thought, Maquoketa, Iowa.

"Is a gentleman and far enough advanced to extend charity to those who are sincere in any belief whatever; is a free, easy, earnest, logical speaker, with some dramatic ability and with a style peculiar to himself, which withal is a pleasing one and consists in variety, both of attitude and expression. In a word, he is one of the few who occupy every second of time to such purpose that the audience is not conscious of the fleeting moments."—N. Zediker, President Des Moines (Ia.) Secular Union.

"A course of five lectures at the opera house in this village. That the people were astonished and confounded

at the bold and fearless manner in which the truth was stated has been plain to be seen since, and during the week that the lectures were in progress. It is impossible for people to listen to Mr. Jamieson, and not think long afterwards of his clear-cut statements and his earnest manner when he is delivering them. To Liberals who are contemplating a course of lectures I would say, get Brother Jamieson, if possible, and you will not only hear a pleasant, earnest, and talented speaker, but you will become acquainted with a splendid man."—N. J. Trenham, Alexandria, Minn.

"A pleasant surprise Sunday evening, was the unexpected presence in the audience of W. F. Jamieson, one of the most distinguished speakers and trenchant debaters in the liberal lecture field. Mr. Jamieson was called to his feet, and having listened to the lecture, treated the subject in an earnest, masterly manner, showing his thorough familiarity with the question in all its bearings."—Radical Review, Chicago.

"Mr. Jamieson is logical and argumentative in his addresses and is a fluent speaker. His flights of oratory at times are grand and his power over his hearers great. Although differing from him in much of his belief we are liberal enough to acknowledge that he made no assertions without producing strong proof to sustain them. He was very liberal in all his discourses."—Democrat, Savannah, Mo.

"It is with the utmost pleasure that I write this letter: One of the noblest works ever installed in our little western town is the course of three lectures just given by W. F. Jamieson. Owing to the busy time of the year our farmers could not attend generally, but nevertheless we had good round numbers; and right here let me say if there is such a being as a nobleman of nature, Mr. Jamieson is one."—W. H. Horton, Wentworth, S. D.

"He is one of our best thinkers."—Mrs. M. D. Lowe, Block, Kansas.

"An able and eloquent speaker. At times he seems to hold an audience spellbound, and then again he will have peals of laughter ringing out all over the house at some nonsense or other."—Baptist clergyman, in Carrollton (Ill.) Gazette.

"He is one of the most charitable and tolerant speakers that we ever heard; a man of broad intellect and exten-

sive information; interests and instructs, with kindness and consideration for all."—New Hampton (Ia.) Tribune.

"W. F. Jamieson is a master in the use of the most delicate, yet cutting sarcasm and satire. Courteous, dignified, a gentleman in every sense of the term, and a thorough scholar."—Valley Falls (Kan.) Fair Play.

"Sunday evening a large audience gathered to hear his 'Rattling Review of Isms.' He is a well-educated man, and a pleasing talker, at times eloquent and convincing; has evidently given much time, thought and study to the subject, and has his proofs at his fingers' ends. He is also a gentleman and possesses little of the bigotry which often makes the so-called 'liberal' the most il-liberal and offensive person in the world. The lecture on 'isms' was the best of the series, and well received by the audience: On one point we can fully and cheerfully agree with Jamieson—the right of individual judgment and free discussion. It can by no possibility injure the truth. If it interferes with old superstitions and proclaimed dogmas—so much the worse for the dogmas. In the words of Paul, 'Prove all things; hold fast that which is good.'"—Nemaha County Republican, Sabetha, Kansas.

"Mr. Jamieson has the facts on his side and is almost cruel in his use of them. We warn infantile minds to keep away from his lectures. They are not milk for babes, but strong meat for men."—Winsted (Ct.) Press.

"The lecturer is an iconoclast who, with hammer in hand, dashes boldly at orthodox dogmas."—Washington (D. C.) Sunday Morning Gazette.

"W. F. Jamieson gave his first lecture last night. It was the most candid, fair and free exposition of free-thought principles we ever listened to."—Cor. Manistee (Mich.) Advocate.

Rev. Dr. Jacob Ditzler and the subject of this sketch held a debate lasting nine nights in Kirksville, Missouri. Said the Register: "They met each evening and cordially greeted each other with smiles, which showed that personally they were friends, although in principle they were each other's deadliest enemies." Dr. Ditzler "has prematurely grown old from excessive mental labor." Mr. Jamieson "is very cool in argument, pleasant in conversation, and generally affable." "Dr. Ditzler * displayed the boldness of a true man, and the meekness of a Christian." Mr. Jamieson "is a man of iron nerve, and re-

mained as cool as an iceberg while his opponent was drawing, apparently, a web of argument about him from which it seemed impossible to extricate himself."

One of the seventeen Methodist Episcopal clergymen, signing himself "H," said, in reference to Rev. A. N. Craft debate of twenty-four sessions:

"Mr. Jamieson is prepossessing in appearance, full, but not heavy beard, and dresses in a full suit of black. His speaking is sometimes quite rapid, but at all times distinct, and the eagerness with which he catches at an idea in his favor, and the shrewdness he shows in dodging a difficult point against him, show him to be a man of great tact as a debater, and with a zeal worthy of a better cause." "The strongest debate that this country has ever witnessed."

D. R. LUCAS DEBATE, AT OSCEOLA, IOWA.

"The debate between Elder Lucas and W. F. Jamieson closed here on last Friday evening. The discussion lasted four days—afternoons and evenings.

"We pronounce them two of the ablest debaters which it has been our privilege to listen to at any time or anywhere.

"We have read Alexander Campbell's debate with Purcell (Catholic), and Joseph Barker (Infidel), which are said to be the ablest debates published, on both sides, and we believe the discussion here between the gentlemen named, was equal to those debates, if not greater in some respects.

"The reasoning powers of both speakers are extraordinary, and their aptness in taking up each position, with a fine flow of eloquence and oratory, was unsurpassed by any we ever heard. We cannot even undertake to give a short synopsis of their arguments, but must leave our readers to infer what they were with two master minds with all the tact and aptness in debate, grappling with each other."—New Era.

Said Colonel Dorus Morton Fox, a distinguished soldier in the Union army, and an able editor: "We have been personally acquainted with Prof. Jamieson many years, listened often to his able lectures from the rostrum, but heard him in debate on this occasion for the first time. Here he fully sustained his high and well-earned reputation as a Polemic. * * * Our only regret being that he had

not an abler opponent, as courteous in debate as himself. * * * In Prof. Jamieson's closing speech he complimented his opponent, spoke of him in the kindest terms, expressed his conviction of the sincerity of Mr. Cunningham in the maintenance of his opinions. * * * The Elder, however, true to the spirit he had manifested throughout, with almost his last words accused his opponent of misrepresenting the Bible, misconstruction of language, unfairness, etc. The difference was apparent to the audience, and it signified its satisfaction by loudly applauding the Professor at the close." "The respect and sympathy of the audience were largely with him."

THE REV. DUNGAN DEBATE.

Rev. Dungan, "too, is a self-poised man, armed at every point, and endowed with a command of language capable of reflecting every shade of thought from the purely ridiculous to the grandly sublime. He has a voice of great compass and inflection."

"Mr. Jamieson * * * has good address, is well and deeply read, using plain and forcible language. * * * His voice is gentle, but on occasions, as the thought inspires, rises and swells with great power and volume. He is a keen, caustic reasoner, arguing from his standpoint, with a precision, method and logic which proclaims him an expert in the field of debate."—Shenandoah (Ia.) Post.

"The Hull-Jamieson discussion at Cosmopolitan hall is as instructive as preaching and more amusing than a theater."—Evening Journal, Vineland, N. J.

"Mr. Hull had a foeman worthy of his steel in ability, eloquence and earnestness."—Muncie (Ind.) Star.

"Mr. Jamieson is well-informed and created a profound impression on the auditors. Both speakers held the undivided attention of the audience. Loud applause was frequent. Their speeches abounded in wit, humor and sarcasm. Both are scholars."—Muncie (Ind.) Times.

"Lily Dale is a center for scientific research. It is the Chautauqua School of Free Speech, and the only one, known to me at least.

"This summer one of the most interesting features has been the Hull-Jamieson debate. The large audience was more than two-thirds Spiritualist and to Prof. Jamieson's bitterest remarks there was never a hiss nor a show of impatience—nothing worse than a pitying smile, that such

a scholar and gentleman could be so deluded, or of such obstinate mentality that he would not accept the evidence placed before him here at every turn, for every other person you meet has a slate or paper to show you, upon which he has a communication from a dear one who has 'passed over.'"—Correspondent "Meg" in Waynesburg (Pa.) Times.

"The Hull-Jamieson debate was continued eight nights;" "took the line of history, and while Mr. Hull gave the evidence of all ages up to and including the present, Mr. Jamieson threw it all away with the idea of delusion and hallucination."

"In opening Mr. Jamieson paid his opponent a high compliment and his open remarks immediately won the confidence of the people;" "gained many friends by the gentlemanly manner in which he treated his opponent and as Mr. Hull never gets angry in a discussion, everything was as pleasant as possible, although neither disputant spared his opponent's errors or alleged errors of fact or theory."—Sunflower, Lily Dale, N. Y.

Judge Koons, of Muncie, Indiana: "The debate between Messrs. Hull and Jamieson was the most forceful, animated, good-humored debate I ever heard—it was spiced with keen wit and sarcasm. The men did not spare each other's views, yet treated each other like gentlemen."



THE HULL-JAMIESON DEBATE

**RESOLVED, That the phenomena and philosophy of
Modern Spiritualism prove that departed spirits
can communicate with mankind**

/ **MR. HULL AFFIRMS.**

Gentlemen Moderators, Respected Opponent, and Ladies and Gentlemen:—Before I begin my argument I ask your indulgence in a few preliminary observations.

I will say, those of you who have come here expecting to see a fight or to hear a quarrel are destined to be disappointed. It was in 1862 that I made the acquaintance of the gentleman who is to respond to my arguments on the proposition before us. He was at that time a perfectly honorable gentleman. Though he has “fallen from grace,” I have no doubt we shall find him the same now. At certain points we may at that time have misapprehended each other, but we never found it necessary to misrepresent each other. After six days debating we found ourselves better friends than when we began.

After that I had the good fortune to rise into, and he the misfortune to “fall from grace.” We, in a certain sense, changed places. If my memory does not play me false we have had ten debates since. We have handled each other’s arguments without gloves, but always with feelings of kindly pity for each other.

We are now in the twentieth century; the world is old enough to furnish gentlemen who can compare opinions;

and, if necessary, attack each other's opinions and defend their own from the attacks of each other, and still be as friendly as if they were fellow-advocates of the same doctrine—drinking from the same intellectual fountain.

In fact, my arguments will be honestly made; and if Mr. Jamieson will show that they are unsound, he will, in that prove himself to be one of my best friends. If we should occasionally get a little off our base, and our speeches glow somewhat with ridicule or sarcasm, even that, I hope, will only prove a mental recreation which will prepare you for the more weighty arguments in store.

I do not expect great immediate results from this debate; we are not here to work on your feelings or emotions, but upon your reasoning faculties. We hope you will listen and go away and think over these matters.

We should constantly keep the thought before us that we cannot make truth. Our duty is to try to discover it; and we should all hold ourselves in readiness to adopt truth wherever found. I am fully determined to learn all I can during this symposium.

We should each and all get rid of the idea that we are here to make truth, or even to elect truth by popular vote, rather than to discover truth and learn all we can about it. If Brother Jamieson is an enemy of mine, which he is not, I will try to learn from my enemies. Let us here and now eradicate the thought that those who hold different opinions from us may not be as honest as ourselves. If we will all do this, I have no doubt that speakers and hearers will all go from this debate wiser than we were when we came to it.

DEFINITIONS.

It is all important that our speeches should be thoroughly understood. Our one design should be to make our hearers know just what we mean; so I will offer a few definitions. I do not use the term philosophy, in this proposition, in the sense of "love of wisdom," or "love of knowledge;" but, I use it in the sense of hypothesis, or explanation. I mean a knowledge of certain phenomena, and an explanation of their cause.

The philosophy of Spiritualism is the explanation of how certain things, called Spiritual phenomena, are produced. The Spiritual philosophy is the explanation which Spiritualism, as a system, makes of things.

The word phenomena is simply the plural of the word phenomenon. Webster defines it to be an appearance; anything visible, whatever in matter or spirit is apparent to, or is apprehended by observation; as the phenomena of heat, light, electricity.

The Greek word noumenon, signifies that which, of itself, is unknowable. It is that which produces phenomena. Back of every phenomenon is a cause; that cause may be called noumenon, or if the causes are plural, noumena.

Spiritualism is to me more than mere spiritism; it is that philosophy which believes in spiritual things—spiritual existences—in fact, in a spiritual world filled with spiritual things and spiritual beings. Indeed the most of us believe that the spiritual world is the world of causes; and that this material world is the world of effects.

One word more before I enter upon the pith of my argument. That is, both Mr. Jamieson and myself are determined that all the light we can obtain shall be thrown upon the questions at issue, therefore there are no other limitations than those Nature has made. If there is anywhere in the universe, proof of Spiritualism, friend Jamieson thinks he wants it. I think I am equally as anxious to learn anything of which he may be in possession. We therefore, each allow the other to go where he pleases for evidence. If even my arguments do not all seem sound to him he is charitable enough to think I would not make them unless I supposed them to be sound; and, if I were stopped from making them I would go away under the impression that I could have proved my theory if he had permitted me to do so; and vice versa.

CONSENSUS OF THE WORLD.

As evidence of the existence of spiritual beings I will first present the consensus of the world. When Paul had his noted trial for heresy, it will be remembered that the Pharisees wanted to clear him. They said: "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." See Acts xxiii:9. This shows us that in those distant days, they thought it perfectly reasonable to conclude that spirits and angels existed, and could communicate with mankind, as our proposition says.

Now men may differ in opinions; they may differ in the explanations of phenomena, but they seldom differ as to the facts; I mean as to such facts as have led the world into its present discussion on the question of immortality.

While it is seldom that one who has witnessed the facts has ever been led to renounce them, the cases are numerous where hard-headed Atheists and Materialists—men like Dr. Kerner, who was the physician of Madame Hauffe, the seeress of Prevorst, became soundly converted by what he had witnessed through his patient.

After refusing as long as possible to believe Madame Hauffe, and abusing her and denouncing her as a hypocrite and impostor, his skepticism entirely melted down before her talks delivered while in an unconscious trance.

In the preface to the third edition of his history of this seeress, who remained over two years in his house, he says:

“Truly it is hard—and who may not feel it?—that a foolish, weak woman should overturn learned systems, and bring forward again a faith which the lofty wisdom of men imagined it was in the act of rooting out. But for this I know no other comfort than that of Paul, I. Cor., i:27, 28, ‘But God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the mighty,’” etc. He adds, “And thou, much persecuted book, go now boldly forth into the throng teaching and warning, and may the thorns with which they seek to smother thee become garlands of life.”

To show the general belief of which I have spoken I will quote only one out of a great multitude of extracts I have at hand.

William Howitt, in his *History of the Supernatural*, Vol. II. pp. 132, 133, quotes Dr. Samuel Johnson as follows:

“That the dead are seen no more I will not undertake to maintain against the concurrent and universal testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those who never heard of one another, would not have agreed in a tale which nothing but the

truth could render credible. That it is doubted by single cavilers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

Addison, Blackstone, John Stuart Mill and many other writers testified in the same strain. I hope Mr. Jamieson will weigh this testimony well. However much weight the opinions of the world may have on this question, I am not giving them as mere opinions; I am simply giving evidence that certain facts, not mere guesses, are patent all over the world; not merely among the uneducated, the ignorant, the superstitious; but among educated and uneducated alike; among people who are acquainted, and people who never heard of each other.

Admitting that these people are all liars, or all fools; one of which positions Mr. Jamieson must take if he wishes to get rid of the weight of evidence it contains, what is the result?

This testimony must be either denied or explained. It is a hard matter to lie well. It is still harder to think the whole world, knaves, fools, honest men and wise men, should all agree in telling the same false stories. Nothing in the world, as Dr. Johnson indicates, but the genuineness of the stories could make them credible.

I am honestly of the opinion that it requires a vastly greater amount of credulity to believe that the whole world could be thus mistaken, than it would to believe that all this testimony hangs on nothing. I may say also that the doubts of a few flinty-headed and stony-hearted individuals will detract no more from the weight of the evidence, than the unbelief of the king of Siam, that water turns to ice in this country detracts from the general testimony that it does. Doubts do not always express erudition; they sometimes express ignorance.

It will be remembered that the late Prof. De Morgan, the world's greatest mathematician, as quoted in Epes Sargent's "Planchette; or the Despair of Science," said:

"I have no acquaintance either with P. or Q., but I feel sure that the decided conviction of all who can see both sides of the shield must be that it is more likely that P. has seen a ghost than that Q. knows that he cannot have seen one.

"I am perfectly convinced that I have both seen and

heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me.... The Spiritualists, beyond a doubt, are on the track that has led to all advancement in physical science; their opponents are the representatives of those who have striven against progress.... There is a higher class of obstructives who, without jest or sarcasm, bring up principles, possibilities, and the nature of things. These most worthy and respectable opponents are, if wrong, to be reckoned the lineal descendants of those who proved the earth could not be round because the people on the other side would tumble off."

Now, chairman and moderators, I propose to argue this matter first inductively. Inductive reasoning, though known by that name only since the days of Lord Bacon, has ever since the days of Roger Bacon been regarded as the only way of arriving at truths of an occult nature.

Deductive reasoning leads down; that is, it teaches you what is true if something else is true. Inductive reasoning leads up; it teaches us that we must by our eyes, our ears and other senses, ascertain facts; and then by certain processes we must ascertain the sources of such facts. There are four steps in inductive reasoning.

1. Ascertain facts by experimenting in preliminary observations.

2. We must form hypotheses concerning the cause of the particular phenomenon we are investigating.

3. We must deductively reason upon the facts and the various hypotheses.

4. We must verify our conclusion by the application of the various hypotheses to facts.

Let me explain this. In Spiritualism a certain phenomenon is said to have occurred; now the first thing to do is to make sure that the phenomenon really occurs. Then, as every effect has a cause, we want to ask the question what is it that produces this phenomenon? Here come in the various hypotheses. Is it a trick? and if it is a trick, how is it done? Was it toe joints? knee joints? the work of machinery? Was it the devil? or how was it done? Now we should take one of these hypotheses at a time; when we get through with one hypothesis we try

another, and still another; the correct one will fit every point.

Here are several points.

1. Do the phenomena occur?
2. Are they tricks?
3. If a trick, how is it done?
4. Was it toe joints—or knee joints?
5. Is it the work of machinery?
6. Is it the devil?
7. Is it sub-consciousness?

Having got through with one hypothesis, we take another, and another until we dispose of all of them. The hypothesis which will explain the most of them is more likely to be true.

After having investigated one phenomenon we want to try another, and still others by the same rules.

I undertake to say that the results of such investigation applied to the various so-called Spiritual phenomena, will usually result in the conversion of the ordinary mind to the Spiritualistic hypothesis.

I will now relate a phenomenon or two, which I have witnessed, and allow my respondent to apply the inductive method of reasoning to them.

I will premise by saying, as I have before said, that in 1862 I had a debate with Mr. Jamieson, which came very nearly making a Spiritualist of me. His arguments did not weigh more heavily than many I had heard before, but I liked his spirit; I had been in "doubting castle" for some time; beside, my own arguments, as I presented them, replied to themselves. I saw the weakness of my own positions as I had never seen them before. From that time forward I never could be a zealous and hearty Adventist. I was not slow to say so; I said it everywhere.

I expressed my doubts as to the truth of my former opinions once to Mr. A. A. Whitney, the city marshal of Battle Creek, Mich., where I lived at that time. He, after expressing some astonishment, asked me what I thought of Spiritualism? After talking the matter over a few moments he invited me to his house to a seance that night. I asked the privilege of taking my friend, Elijah H. Johnston, with me. Mr. Johnston was an honest skeptic, and as true a man as ever lived.

At the seance Mrs. Whitney was the medium; a few commonplace manifestations occurred—manifestations which never could have made a Spiritualist of me. By and by the medium turned to my friend, Mr. Johnston, and said, "Mr. Johnston, a beautiful little girl comes to you, she calls you papa, and says her name is Eva. She takes a bunch of turkey pea blossoms out of her bosom, and holds them up to you, and says, 'Look here, papa; do you remember these?'"

Mr. Johnston, then, with tears in his eyes, and flowing down his cheeks related that one time when he was absent from home he received a telegram, "Come home, Eva is dying." He tried to hasten home, but an immense flood had taken the bridges away and he was delayed nearly two days.

When he got off the cars he was met at the station by the funeral procession returning from the church-yard where they had buried his little Eva. He felt so bad that some of his neighbors volunteered to go and disinter the remains of his child so that he might look upon her once more. It was in the month of April, and while they were opening the grave he wandered around and picked a bunch of turkey peas, the earliest blossoms of the spring; and, as he gave her a last kiss he put the flowers in her bosom.

Now, he and Mrs. Whitney had never met until that night just before we all sat down to that circle. He was a stranger in Battle Creek. I had just induced him to come there to work in my trunk shop. More than that, I knew both him and Mrs. Whitney to be entirely above any collusion or attempt to deceive themselves or others. Mrs. Whitney gave all her work in Spiritualism without any compensation whatever.

Right there I became more of a Spiritualist than I had ever been in the past. My faith took hold of honest Mr. Johnston's word. I witnessed the manifestation. I knew the parties to be honorable. Mrs. Whitney supposed, as she went into the trance, that she was going to find something for me, but instead she got this message for one in whom she could not have the least interest more than any entire stranger is interested in another. Mr. Johnston is earnestly seeking for truth. I knew him. The test which came to him was as good for me as if it had come to me in person.

Now this is just one of millions of similar phenomena; what is the explanation? Apply the various theories, and answer me whether the Spiritualistic hypothesis is not more probable than any other that has been suggested? When this is backed by millions of other general facts, each varying in some minute particulars, and yet agreeing in the whole, insomuch that no one theory except the Spiritual will cover all the facts, I ask Mr. Jamieson whether inductive reasoning does not lead directly to the Spiritualistic hypothesis.

That there are fakes and frauds who, knowing that such facts occur, attempt to run in counterfeits on their credit, is as much to be expected as that they might be found in other departments of life. The fraud is to be found wherever there is an opportunity for him to coin human credulity into dollars and cents.

Nay more, I am here impressed to ask my opponent another question. He was at one time a medium. Will he please account for that mediumship with which he startled the world? I must here relate one seance I had with Mr. Jamieson; it was on the night of the close of our famous debate in Paw Paw, Mich. This matter occurred so long ago that I may not relate it exactly as it occurred; if I do not, Mr. Jamieson may correct me.

We had to wait several hours for the train, and we, with several others, went to the home of Mr. and Mrs. Voke to spend the hours. Cakes, apples and other good things were passed around. While we were eating, Mr. Jamieson was suddenly entranced by some one calling himself Dr. Bagg, who related the particulars of his having been drowned in the Detroit River; after which he gave us a logical and an eloquent discourse. Much more so than I ever heard Mr. Jamieson deliver in his normal state.

This, be it remembered, was during war times. This philosophical spirit handled the war in a masterly manner—a manner Mr. Jamieson did not like. Mr. Jamieson there and then said, it was strange that no spirit when controlling him had ever spoken his sentiments on the matter of the war, or of the causes which led to it.

After this, a negro came and greatly rejoiced at his new-found freedom. I doubt whether Mr. J. can play the "nigger," as that fellow did. After this influence had ended, in his southern slave dialect, his expressions of

joy, another influence came which claimed to be a Christian—perhaps an Adventist—he may have been drawn there by my presence. He lectured to us, warning us of the great danger from the “spirits of devils.” He finally got down on his knees and prayed earnestly for the Lord to deliver us out of the clutches of his Satanic majesty. In his “exhortation,” he gave me a most solemn warning. This warning might have been heeded, only it proved to me that if the spirit was right it was wrong. If spirits did not live in the other world, then this was not the spirit of an Adventist minister. If it was the spirit of a minister who had not yet outgrown the follies of Adventism, then Adventism was wrong, for he existed as a departed human spirit, which Adventists deny. Turn this warning in any way, I said it is a proof of Spiritualism; and it had its influence in bringing me out on the “Lord’s side.”

Other things were said and done that evening, but this is enough to give you the general trend of a seance where Mr. Jamieson was the medium.

Now, in all candor, I ask Brother Jamieson, was he honest in that seance? or was he not? If he was not, then I was fooled by his fraudulent manifestations. If he was honest will he now please submit his hypothesis of these manifestations? I am anxious to know what produced them. They certainly occurred; they did not occur without cause. Brother Jamieson, please explain; until you do so, do not think me extravagant in thinking you were at that time under the influence of departed human spirits who could communicate with mankind.

MR. JAMIESON REPLIES.

Gentlemen Moderators, Ladies and Gentlemen, and my Respected Opponent:—Like the Dutch preacher, I want to say a few words before I begin. You will hear talk about spirits for a week. Do you think you can stand it?

The noblest aim of the human mind is the discovery

of truth, and I wish to concede at the outset that many Spiritualists are searching for the truth as earnestly as any class of people. I have nothing whatever against the Spiritualists personally, especially those who want the facts, and are, therefore, willing to hear both sides. I agree fully with Rev. Dr. Storrs, when he said in the Minneapolis Presbyterian Synod, "I was never afraid of discussion; we can better get at the roots of things," and Rev. Dr. Buck, author of "Buck's Theological Dictionary," said the "ministry of our Lord was a perpetual controversy, and the apostles came at the truth by much disputing." This is the grand object of debate tersely told. The early disciples were willing and anxious to debate, even with death staring them in the face. But there are some in these days who, after they have expressed their views upon any question, do not like to be contradicted. All such people are against debate. They are self-opinionated. After they have talked they say in action, if not word, "There, the question is settled; it is no longer debatable!" In other words, when they have barked they virtually say, "Let no other dog bark!" That is dogmatism. It is bigotry of the worst kind. It is an assumption of infallibility; for as that great thinker, John Stuart Mill, well said, "All silencing of discussion is an assumption of infallibility." Martin Luther, John Milton, and hosts of other Protestants, were on the side of free discussion. Said John Milton: "Try the matter by dint of argument. Let truth and falsehood grapple; whoever knew truth put to the worse in a free and open encounter? Give me the liberty to know, to utter and argue freely above all liberties." Good for glorious John Milton. I do not care what name a man wears, Baptist, Methodist, Disciple, Pagan, or Presbyterian, we cannot help esteeming him for his courage of conviction. The man who has so little faith in his Faith that he refuses to throw his convictions into the crucible of criticism is the worst enemy of his own Faith. I believe thoroughly with Paul, "Prove all things; hold fast that which is good." Said he, "We can do nothing against the truth." We need not be crabbed in our expressions of opinion. However earnest we may grow in this debate, and a debate is of but little account unless the speakers are in earnest, let us be polite, courteous, cordial. I am not afraid of any man's wit, ridicule, irony, sarcasm. They are the lightnings

which play around the mountain-tops of the intellect. So I say, in the language of Shakspeare, "Lay on, Mac-Duff, and damn'd be he who first cries, Hold! Enough!"

I offer myself as a lamb for the slaughter—although, possibly, I am a goat! I believe in the gospel of good nature, like Edgar W. Nye, "He made us laugh, and laughter has no sting of hate. It gives man better friendships and generous impulse and kindlier heart." We want no mere tame debate. If my opponent should accidentally get off a joke, or some other sharp thing, at my expense, I will grin and bear it and comfort myself with the thought that he doesn't know any better.

To my Spiritualist friends, in particular, let me remark, I come to you not as an enemy, but to do you good, as a missionary unanimously elected—by myself—don't eat up the missionary the very first thing! I want to prevent you from being so completely wrapped up in your own opinion that there is no room in your minds to entertain the bare possibility that some one else may be right. If you have the eternal truth, nothing in the universe can make it anything else. Consequently, of all people, you should welcome debate. I believe you would rather have me speak right out what I honestly think; to practice the principle so often expressed by your William Denton, "Be Thyself," than, for the sake of currying favor, to "palter with you in a double sense." I say what I think, let it please, or displease whom it will. Like William Lloyd Garrison, "I will be as harsh as truth, as uncompromising as justice. I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch; I will be heard."

I remember Samuel Phelps Leland, who had been a Spiritualist; but, like myself, reformed before it was too late. Grandly he said:

"Shame! coward! sell thy manhood for paltry sums of gold,
And for the sake of public smiles leave noble thoughts untold.

"To be respected by the great, or honored by the wise,
They say my thoughts I must suppress though bleeding manhood dies.

"Thou canst not chain a manly mind, nor still a manly tongue.

Why scorn upon thee, coward, slave; in freedom raise thy head,

The noblest thought is valueless while it remains unsaid."

The deck is now clear for action!

Mr. Hull lays down seven points: Do the phenomena occur? Are they tricks? If a trick, how is it done? Was it toe-joints—or knee-joints? Is it the work of machinery? Is it the devil? Is it sub-consciousness?

When it becomes my turn to explain in the next question I will take up the tricks, one after another. The hypothesis, says Mr. Hull, which will explain the most of those points "is most likely to be true." I will have use for that in the next question. But Mr. Hull is to prove, and the Spiritualists mean when they say prove just what Webster says, "to make certain; to show; to convince." It has come to this at last, has it, that Spiritualism is a mere "hypothesis"? That is what I supposed. But I did not expect it to come out so early in the debate. What a fall, from demonstration to hypothesis! More than forty years ago Professor Hare wrote a large book, "Spiritualism Scientifically Demonstrated." When a thing is "scientifically demonstrated" there is no room left for a doubt the size of a mustard seed. Moses Hull is now obliged to confess to me in debate that he is reduced to seven queries, hunting around for an hypothesis, and whichever hypothesis fits most of them "is most likely to be true." Spiritualists everywhere teach that Spiritualism proves, beyond the shadow of a doubt, the existence and communication of spirits, until they get into debate with a gentleman who knows Spiritualism from a to z as well as they do; then we witness this performance, the champion debater of the Spiritualists making a nice little cushion on which to gently fall. But Mr. Hull is here to prove that spirits exist and communicate with mankind. Now he draws it mild: "most likely" they do, he says. We do not want supposition, mere theory, hypothesis, but proof. Spiritualists have been saying to Christians for fifty years that theories and hypotheses are all the church had to offer in support of the immortality of the soul; and that they all failed, which is the main reason why Spiritualism was born into

the world, to do what the church had failed to accomplish, to stem the rising flood of skepticism and materialism.

I do not care how you prove it, so you prove it. Let me say right here, that this debate ought to be twelve sessions long, not merely four, which is only a skirmish. Revivals are often twelve weeks long, and you go to the theater every night for months; but here is something that is a theater and a circus rolled into one, or will be. I know Moses Hull, his faculty of "making the worse appear the better cause." Probably this is why the "National Spiritual Association" has appointed him the champion debater of the United States.

I would like to have a chance to show the good people of Muncie just what Spiritualism is; to tell them about the mediums and the circles, dark and light; to inform them in regard to my investigations, and to put people on their guard in their investigations. In a word, I would like to expose the secrets of Spiritualism in the light of the noon-day sun; to show you how delusions and bubbles and superstitions have swept this earth and engulfed millions, before Spiritualism, the greatest of them all, was born fifty years ago.

We ought to have six sessions of his affirmative, and then six sessions of my affirmative, in which I explain about the mediums and the manifestations and the seances I have seen, "rich, rare and racy." And, after these first four sessions are finished I would like to see those doors thrown wide open, and the public invited, expenses to be met by voluntary subscriptions. It can be done.

While I am at it, I may as well inform you that I have challenged all the Spiritual societies and Spiritual camp-meetings in the United States to meet me on these issues of life and death, and they actually stand back cowering and trembling at what one little man, not six feet tall, has to say about their Spiritualism. They challenge the clergy, who have but a slight knowledge of Spiritualism, to debate with them; but they back down from a man who has been in Spiritualism for years, and graduated. Moses Hull and his brother Daniel are the two shining exceptions, and that is why we have this debate.

I announce that I am in the fight against Spiritualism the remainder of my days, and if the Spiritual camp-

meetings and societies have no longer the courage of conviction; have allowed their spiritual spunk to ooze out of their finger ends; dare not let the public hear what can be said against Spiritualism, with even their best debaters to advocate and defend, it shows they are conscious of their weakness, and that debate will injure Spiritualism. "Any system which shuns investigation," says one author, "openly manifests its own error." I offer to divide time with them wherever I deliver my series of lectures. Is this not fair? I do not intend to let the Spiritualists silence me, so I will go to every town, where arrangements can be made, and give a course of lectures in any church, opera house, or grove, on the "Absurdities, Contradictions and Inconsistencies of Modern Spiritualism." As the duelists say, "There's my card," my address, Cincinnati, Ohio.

Ever since I converted Moses Hull to Spiritualism, forty years ago, I have been interested in his welfare, for I felt he was a likely young man. He has always called himself my god-son. I expect he is.

A man in a beastly state of drunkenness said to a celebrated English bishop, "Your grace, you, hic, converted me." "I think I did," said the bishop, "the Lord never did."

I will probably have to own him! You know how a Methodist minister's son sometimes turns out. So it is with my god-son. I am naturally progressive; and as I have followed the great light of Truth, Moses Hull has persisted in getting stuck in the quicksands of Spiritualism—just where I left him forty years ago, sitting in dark circles, singing, "Spirits bright are hovering," and not a hover can you see. Some people never will learn! He has refused to follow in the footsteps of his god-father. Twenty-two years ago I left Spiritualism because it has not proved to be true. I tried to lead Moses out of the wilderness—but he wouldn't lead. He would balk and pull back! You who have been brought up on a farm have seen them do that. You will see him cutting up these same capers in this debate. Sometimes I have got so discouraged trying to save his soul—he says he actually has one; I believe he believes he has. I will take his word for it, until I show you in this debate that he knows no more about it, where it is, what it is, what size, weight and color it is, than he knows that Spiritualism is true. If

the existence of his own soul is an hypothesis, that which is nearest to him, what becomes of Spiritualism? I have been tempted to say, when I have found him so obstinate upon Spiritualism: Hull is "joined to his idols: let him alone." But I cannot. He is my god-son, and I will try to save his soul, if he will only have the goodness to tell me where to find it. I am like the man who put up at a hotel and told the landlord that if he would give him his supper, lodging and breakfast, he would agree to kill all the rats with which the place was infested. After breakfast he said to the landlord: "Bring me a heavy poker." It was brought. "Now, if you want your rats killed, bring them on!" That contract was worse than Hull's hypothesis.

Is there proof? Not one communication is so natural, prompt, with circumstances and details, minutely related by the professed spirit, as you would get from him were he living on the opposite side of the globe. If you want precise information, such as you would obtain through the mails, you are informed that the conditions are unfavorable, or that you are too skeptical, or too anxious, or too positive, or too negative, or your friends are not present, or they are not used to controlling the medium, or you must write more definitely as to what kind of a communication you want, with what friend you desire to communicate, male or female, old or young. You are often asked to write the names of several friends, dates and ages, to give leading symptoms! and send a lock of your hair. Then with that amount of data, furnished by yourself, you may get a communication—if the "conditions are favorable." This is the case with nine-tenths of the so-called spirit communications, and the other tenth is dubious. You fail to get a message that will bear rigid cross-questioning. That was my disappointing experience for years. Never did I receive a proof from mother, from father. Yet they were both interested in Spiritualism. Mother wrote the cursive angle hand, pretty as copperplate. How rejoiced I would have been to have received a letter once a week, as usual, from that mother who never failed to write. If I had not seen her for twenty years, I would have recognized her by one letter and one expression. No word from either of them. Ever since death claimed them, all has been silent as the grave where they were buried, side by side.

Some of the best mediums, with whom I have conversed, tell me they never heard from their own friends. This fact, in my own case, tended to make me doubt my own mediumship.

Mr. Hull hopes I will weigh the testimony that men have believed in all ages that the dead return. O, I have weighed it, and found it wanting. They believed in gnomes, fairies, witches, devils by the million. They believed in satyrs and mermaids. Certainly, as Dr. Johnson said, "apparitions of the dead" were "related and believed;" but it was a wide-spread superstition. It was an age of superstition. Johnson, with all his greatness, was pictured by one of England's greatest historians as "weak in judgment," "simple as a child," as child-like and believing as my friend Hull.

But what is Modern Spiritualism here for, if it is not to give the world a this-year's-fact? Let us pass the hat for a present-day, living fact that departed spirits exist and communicate. Let me clutch one fact; grasp one ghost, not a mere shadow, a "Jack-o-Lantern," a "Will-o-the Wisp," but a solid chunk of ghost, male or female, and I am with you!

Mr. Hull says I must take one position or the other, that the witnesses, cited by Dr. Johnson, "are all liars, or all fools." Neither. Wise men are often mistaken. Noah Webster says about this very Dr. Samuel Johnson, "He often fell into mistakes; and no errors are so dangerous as those of great men." Says Webster, their intellectual power "gives a sanction to their very mistakes, and represses that spirit of inquiry which would investigate the truth." But Brother Hull wants us to take the mistakes of this great man as proof. Can't do it. Says Mr. Hull, they are not mistakes, for how should they "all agree in telling the same false stories," honest men, wise men, fools and knaves. I answer him: Fictions, legends, superstitions have been built up in just that way. It was commonly accepted that the sun "rises and sets." All could see it rise and see it set plainer than they ever saw the best-behaved ghost. Science had to fight its way against those who "all agreed in telling the same false stories." Martin Luther honestly believed in a personal Satan, hock, hoofs, horns and all. How easily Mr. Hull, by such argument, could establish the existence of his Satanic majesty; for all agree, since Luther threw his ink-

stand at his head, that he is as black as the devil ever since. On no subject have so many people agreed as that there is a devil—more millions have accepted the genuineness of that story than that the spirits of the dead communicate.

Friend Hull remarks, "In Spiritualism a certain phenomenon is said to have occurred; now the first thing to do is to make sure," he says, "that the phenomenon really occurs."

However crazy some Spiritualists have been, I really believe my Brother Hull has lucid intervals. He had one when he said that: "Make sure that the phenomenon really occurs." "Sure," mark you.

Ladies and gentlemen, there is the weakest spot in Spiritualism. I probed it years ago. It was what wrecked my Spiritualism, "making sure," and I found that, however many apparitions people saw ages ago, I could not lay hold of a real, live ghost to-day. I cannot see one, feel one, taste, nor smell one—not even a "nigger" ghost—but I can prove that a human being exists, through the sense of seeing, or hearing, or feeling. What is a phenomenon? Mr. Webster says, "It sometimes denotes a remarkable or unusual appearance, or an appearance whose cause is not immediately obvious." Webster defines it as "Anything visible; whatever is presented to the eye by observation or experiment, or whatever is discovered to exist."

That is a phenomenon. If my opponent will stand by his gun, make sure that the phenomenon really occurs, then he will be sure that a spirit exists and communicates.

I see that my time is nearly expired. I will answer Mr. Hull's questions about my mediumship in my next speech; for he begs me to prove Spiritualism true or myself a knave. I shall do neither. To ask a man if he is honest is like asking a woman if she is virtuous. If her life does not prove her virtuous, her answer cannot prove it, so the question is unnecessary. If her life does prove her virtuous the question is an insult. Why does not Mr. Hull get his "spirits" to tell him? "Have I been so long time with you, and yet hast thou not known me, Philip?"

3

MR. HULL AFFIRMS.

Gentlemen Moderators, Ladies and Gentlemen:—There is nothing in the really eloquent speech of my opponent demanding such immediate attention but that it can wait until I naturally come to it. I will say to Mr. Jamieson, as the man in the parable said to his creditor, "Have patience with me, and I will pay thee all."

In my opening speech I gave you two out of many personal experiences on which for my respondent to apply his inductive methods of reasoning. Whether his reasoning is legitimate and good will appear after I shall have carried the argument begun in my former speech to its legitimate conclusion. I will now give you a few cases which antedate the work of even the Fox girls.

Dr. Kerner relates the fact of Madame Hauffe going to Weinsberg, a place in the mountains where she had never been before; nor had she ever seen or heard of any person there except Dr. Kerner. She had not been there more than one hour, when a spirit came to her and told her that he had been a wine merchant, and, I believe, gave his name. He said that his wife was about being wronged out of one thousand florins. He wanted her, the madame, to tell the bailiff where the papers were that would clear the matter up. She finally wrote the woman about the matter; they searched in vain for the papers. She described the paper, told where it was, and what was in it. They searched again and found the paper, and saved the thousand florins for the widow.

William Howitt relates this matter at length in Vol. 1, pp. 72, 73 and 74 of his History of the Supernatural. A quotation of a few lines from page 73 is all I have time to use.

"The high bailiff Heyd, drew up a statement and signed it, saying, that the man whose spirit had appeared, had conducted the business of wine merchant F—, and on his death there was a deficiency of one thousand florins, and the private book of the manager was missing.

That proceedings had been taken against his widow on that account, when the whole was cleared up by the discovery of this paper through the appearance of the spirit through Mrs. Hauffe. Mr. F——, the wine merchant, also gave a written attestation of the truth of these relations, saying that he previously had no belief in apparitions, nor in somnambules, but that his eyes and ears in this case had convinced him that there was no deception. That the affair, which had happened six years before, had ceased to be talked of; that he had not mentioned the subject of the paper to any one but the magistrate, and when it was now spoken of to him, he had difficulty in recalling the particular case."

What explanation is there of this case, except on the spiritual hypothesis? The matter of the wine merchant had been forgotten; he had been dead six years. More than that, Madame Hauffe had never heard of him. There was no possibility of the facts being in her sub-consciousness. Everything proved true, and was attested by the bailiff.

How strange also, that this sub-consciousness, this od force, electricity or devil, should always claim to be some one who has lived before. In this case it professed to be one of whom the Madame had never heard, and one forgotten by others. The whole circumstance had even passed out of the mind of the bailiff. What is the reasonable conclusion, if not the one arrived at in Job xxxii:7, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding"?

The following case is familiar to Mr. Jamieson. As Mr. Howitt's statement of facts has never, so far as I know, been questioned, I quote the matter as presented by him, Vol. 1, pp. 104, 105. You will find it also in White's Life of Baron Swedenborg, and in Robert Dale Owen's "Footfalls on the Boundary of Another World."

"Madame Harteville, the widow of the Dutch envoy in Stockholm, sometime after the death of her husband, received a demand from a goldsmith, Croon, for the payment for a silver service which her husband had ordered from him. The widow was confidently persuaded that her husband had been much too orderly to allow this debt to remain unpaid; but she could discover no receipt. In this trouble, and since the amount was considerable, she begged Baron Swedenborg to give her a call. After some

apologies she ventured to say to him, that if he had the extraordinary gift, as all men affirmed, of conversing with departed souls, she hoped that he would have the goodness to inquire of her husband how it stood with the demand for the silver service. Swedenborg made no difficulty in meeting her wishes. Three days after this, the lady had a company of friends taking coffee with her; Baron Swedenborg entered, and in his matter of fact way informed her that he had spoken with her husband. That the debt had been discharged some months before his death, and that the receipt was in a certain cabinet which she could find in an upper room. The lady replied that this cabinet had been completely emptied, and amongst the whole of the papers this receipt could not be found. Swedenborg said that her husband had described to him, that if they drew forth a drawer on the left side, they would see a board, which, being pushed aside, they would find a concealed drawer, in which he kept his secret correspondence with Holland, and there this receipt would be found. On this representation, the lady betook herself, with all the company, to the upper room. The cabinet was opened, they found the secret drawer described, of which she had hitherto known nothing, and in it the required paper, to the great amazement of all present."

One such fact as this ought to forever settle the question as to whether the spirit of this man Harteville had returned and communicated. Can any fact be more plainly proven? Will my opponent please be kind enough to inform this audience what would prove the existence and return of spirits, if this does not? If he will give us a specimen of the kind of proof needed I will try to supply him with it.

A thousand failures, or a thousand frauds, or a thousand things explainable on any other hypothesis will not explain this case away.

It is well known that in the year 1766 Baron Swedenborg, when in the city of Gottenberg, 300 miles from Stockholm, his home, described the process and work of a fire which was at that time raging in his own city. He told the very moment and place where the fire was put out.

Now, if materialism is true, if man can only see with his material eyes, then he cannot see beyond their range.

No explanation of this occult phenomenon, or of these occult phenomena, can by any possibility be made, which will not carry the matter beyond the possibility of being explained on the materialistic hypothesis.

Unless Mr. Jamieson should think me inclined to neglect his effort, I will now make a few "feeble remarks" in reply to his speech.

I endorse all he says about debates in general; it seemed a little tedious to hear it over and over, as if he was the only man in the world who believed in the freedom of speech, or who had the courage of his convictions.

Mr. Jamieson occupies a peculiar position; he has nothing to sustain. His business is to attack. He finds much fault with Spiritualists in general because they manifest a reluctance about stopping their work and coming down to amuse him. His position is on a par with that of the incendiary, who finds fault with all the builders in the world because they will not stop their work of building to watch his dexterity in pulling down. It seems a little like adding insult to injury for the incendiary to demand that builders of homes for the poor should take a recess in their work to behold his expertness in building fires under what they have builded. It took wisdom and skilled labor many years of hard toil to build Chicago, but the kick of a poor old crumple-horned cow could in three hours destroy all these years of labor. One incendiary can tear up more railroad track than a hundred skilled workmen can build. The Bible is right when it says, "one sinner destroyeth much good."

Perhaps if Mrs. Murphy's cow could speak or write, Chicago would have heard orations, and its papers would have been filled with "challenges" to all Chicago builders to give her an opportunity for a few more kicks. And when they failed to gratify her, they would have been favored with speeches on all Chicago, actually standing back and cowering and trembling at what one little cow "not five feet tall" has to say about their building cities that she can't burn down.

All this time, Mr. Jamieson informs us that Spiritualists are challenging the clergy to meet them in discussion. Now, supposing this to be true, which it is not, does that prove that Spiritualists are moral cowards as he intimates? By no means. The clergy have a following; Mr. Jamieson may be as able a debater as the average

clergyman, but he is building nothing for himself nor is he harming others because the people do not pay any attention to what he says. They do not even listen to him.

As a general thing, there have not been so many people to listen to our debates in the past as came to hear me when I had no opponent. Why should I cut my audience down for the sake of a debate? In Buffalo I speak to from two hundred to four hundred persons every Sunday night. I tried to get twenty of them to say they wanted a discussion; the one voice was, "Yes, if you can get Rev. Mr. Stauffer, Rev. Mr. Helms, or any other leading minister to debate, we will do all we can to make it a success. But we have no interest in a debate with a man who has nothing to build."

It is true that last fall I went over three thousand miles to debate with Rev. Mr. Baer, when I would hardly have gone one hundred to meet Mr. Jamieson. Not because Mr. Jamieson is unworthy—not because he is not in every sense of the word quite as able a man as Mr. Baer, but because Mr. B. has a large following, and Mr. Jamieson has none. Mr. Baer preaches in the largest church and to the largest audience in the city where he lives. His people believe in him, and thus both he and I were furnished with an audience which neither of us could get were we delivering lectures. It does not pay to stop to debate with every individual who is traversing the country in search of a reputation. I do not want Mr. Jamieson to take this last sentence as applying to him. He has a reputation—perhaps too much of a reputation; that may be the reason why he happens to be out of a job. The world knows of his iconoclastic work in the past.

Once more, I must say, Mr. Jamieson is mistaken about Spiritualist lecturers going about the country and challenging the clergy for debate. There are not more than three or four among all our lecturers who ever debate or could be induced to do so. Please, Brother Jamieson, do not accuse our lecturers of something of which they are profoundly innocent.

Now, Mr. Jamieson, "suffer the word of exhortation," do not spend any more of our precious time in complaints about our not being willing to "face the music." Bring on your music. Prove yourself worthy by building up something worthy of defense; build some church, cult or guild—get a following somewhere in this big

world, then it will be in order for you to issue your challenges. Until you do that you have not proved yourself worthy the attention of the world. With the exception of my brother, D. W. Hull, and myself, you will generally be answered by everybody in the language of Nehemiah; "We are doing a great work and cannot come down."

Friend Jamieson's little joke about not seeing my soul I will allow for the present to pass. There are many things he has not seen. The poor man has lost his own soul; until he finds that it will be useless for him to go in search for mine.

He next treats us to a homily on what he calls "dubious conditions." Some of this may be true. The communications and manifestations may not always be on tap for him; nor may they be as exact nor as full as might be wished. Frauds may reap a rich harvest in this field, as they do in others. Counterfeiters may, here as elsewhere, find those who will take their "green goods." Everything good I believe is counterfeited. I rejoice to know that there are no counterfeits on Brother Jamieson's kind of Materialism. I have heard it said that copper coin is too cheap to counterfeit.

Notwithstanding the frauds and counterfeits playing in the name of Spiritualism, all who really have a right to know acknowledge that, at least there is in the so-called phenomena, a residuum of fact which can be accounted for on no other known hypothesis than that they come from departed human spirits. In the Spiritual field we may sometimes as in other fields have to sift a great deal of chaff in order to get a little wheat; yet the wheat is there, and millions have found it. This is confessed by the best men—the most competent witnesses in every department of the thinking world—men who, to say the least, are as capable of observing and examining as my respected opponent. Let me present one case in addition to what has already been presented.

I need not tell my opponent who Dr. W. F. Barrett is. I will say to those who do not know, that he is professor of experimental physics in the Royal Academy, in Dublin. This great savant says:

"It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry in the spirit of exact and unimpassioned research, that, beneath a repellant mass of imposture and delusion

there remain certain indubitable and startling facts which science can neither explain nor deny."

Here, this wise professor takes the only sensible and tenable ground. This great man acknowledges the imposture and deception in the name of Spiritualism. "Yet," said he, "there are indubitable and startling facts which science can neither explain nor deny." If Spiritualism claimed that there never had been any frauds practiced in its name, then Mr. Jamieson's arguments would be to the point, but under the circumstances they are as foreign to the point in debate as a dissertation would be on "skinning eels and shoeing horses."

Nor do we claim that communications are as minute and perfect as communications generally are in this world. We should all remember that we are at the bottom of an ocean of atmosphere; and that though we may not always be able to speak to our friends on the top side of life, face to face as we might wish, yet, when conditions are favorable, by the use of a code of signals we may be able to receive enough from them so that we can know that death has not stricken them out of existence. It is true that while the world was growing from worse than Jamiesonian ignorance of the causes of certain phenomena upward toward Spiritualism, it witnessed many strange phenomena, which before its power to reason inductively had developed it characterized as gnomes, fairies, witches, devils and satyrs. I am far from denying that the phenomena occurred; I only think the hypotheses of those who witnessed them were reached, as are those of my friend, without taking in all the facts.

It is not safe to reject the fact that the world has witnessed strange phenomena because it has not been able to give the true philosophy of the causes which produced them.

Marine deposits have been found by travelers on the tops of very high mountains. Such bishops as Horne and Watson, and such commentators as Clarke and Henry have said these marine shells afford abundant proof of the Noachian deluge. That hypothesis is now universally rejected, but that rejection does not deny the fact that these fossils were found as claimed.

I gave you the testimony of Dr. Johnson. Of that testimony, Mr. Jamieson, true to his idiosyncrasies, makes light; but facts seldom "down" even before the fun of one

who finds it more easy to create a laugh than to get down to downright argument.

Mr Jamieson wants facts; when they are presented, he meets them with odium scientificum, or rather odium materialisticum, which he pours all over such great men as Dr. Samuel Johnson, a man who stood head and shoulders above any or all of his traducers. He claims that he wants a "this year's fact." Very well; this year is young yet, but it is not altogether barren of facts. Only last Saturday night, in the city of Buffalo, the impression came to me that Mr. Jamieson would demand facts of to-day, as though they were better than those a year old, so at our celebration of the fifty-third anniversary of the Hydesville manifestations I invited one of our modest little home mediums to occupy the rostrum for a few moments. It was Mrs. C. Lewis Chase. She occupied in all less than fifteen minutes. In that time she gave no less than eight out-and-out, clear-cut, square-toed tests. I made notes of a few of them; here they are. She said to a lady—a stranger, "Lady, Cornelia comes to you, and brings Martin and the babe. She says it looks dark for your father. He has brain trouble. Cornelia asks me to tell you that you can keep your father with you for some time yet by careful attention. Keep him as quiet as possible. Even where he is surely in the wrong do not cross him; you can control him if you do not let him know it. You must urge Walter to be more independent. He lacks the stamina one who fills his position needs." The lady recognized every part of the test.

She then called a lady to her—one whom I knew well, and gave her tests concerning her children. These tests I knew to be true.

Another spirit came and said, "I want Helen. She sits near the rear of the Temple on the right hand side of the aisle; the sixth row from the rear. My name is Susan." A lady arose and said, "I am Helen, and I know who Susan is; she was a dear friend of mine, but not a relative." "No," said the spirit, "but I want to send a message to James; he is rather too independent." "Yes," said the lady, "James is Susan's brother. He occupies a position where he has to deal with a great many unreasonable people; sometimes he does not have the patience with them he should."

The medium then said, "Here is a man whose name is Wright, and he says he was right. He wants to speak to his son, James Wright. He says, 'Jimmie, do right, and you will come out all right.' He says, 'You don't live here. You belong in the east—in Vermont. All your possessions are there.'" The man acknowledged this was all true. He said he thoroughly understood what the play upon the word Wright meant. He had never seen nor heard of the medium before. I select these as the first three out of about a dozen communications, all given in less than fifteen minutes. We had two other of our home mediums there—Mrs. Coats and Mrs. Atcheson. Each of them gave tests as definite as those described. I took notes of what they gave, to use, if need be in this discussion, but by mistake I left the notes at home.

Such things seldom, if ever occurred before the days of Modern Spiritualism. Now I ask, is it as reasonable to suppose that a trick, sub-consciousness, electricity, or some other outlandish thing should come in thousands of instances, and give the names of your friends, and tell so often just what your friends might be expected to tell, as that it should be just what it professes to be? Did these intelligences ever in the world come and claim to be sub-consciousness? Did this influence ever call itself electricity? Is there anything in the universe except stony-headed and stony-hearted Materialism that could imagine such a thing? Surely, the one who is determined not to admit the true explanation, but grasps at subterfuges, as drowning people do at straws, is in a thorny path.

"Martin Luther," says Brother Jamieson, "honestly believed in a personal Satan, hock, hoof, horns and all. How easily Mr. Hull by such argument could establish the existence of his Satanic Majesty."

Now is not that profound! Such passages as this contain the proof that Brother Jamieson is not yet entitled to occupy a chair in Logic in any of our great universities.

Luther had come out against many of the dogmas of the Romish church. Millions of monks had passed from that church to the other side of life. Millions of them had not yet out-grown their old theology. Now, what would be more natural or likely to happen, if spirits can return, as I have already proved, than for these old Catholics to come back? They would perhaps, have been fighting Luther had they remained in the form,

Luther believed in two almost Almighty powers—one of them helping him in his warfare upon Catholicism; the other using all its force against him. Now what would be more natural, than for him, when he saw certain phenomena, which were working against him, to accuse the devil of being their author? What more natural, when he saw one of those departed monks than to think he had actually caught sight of his Satanic Majesty? and, when he hurled the bottle of ink at him, what is there more natural than to think he was assailing his adversary, the devil, with the only weapon he had at hand?

Luther's experience can be brought forward as proof that he witnessed certain phenomena; they may have been materializations. His limited knowledge in spiritual matters led him to think he had actually been in company with the devil.

We, observing the matter from the high altitude of Spiritualism interpret all these things as proofs that the so-called dead are not dead. Both the good and the bad—the wise and the ignorant can return. Something came to Luther; that is one of the proofs to us that Dr. Johnson was correct. The dead can return and are seen.

MR. JAMIESON REPLIES.

According to my friend's argument, devils, witches, satyrs, mermaids, vampires, are all reasonable beliefs and are proofs of Spiritualism! Talk about logic after that.

Spiritualism, it is said, came to the world to give direct proof that spirits exist and communicate. It appears, from the account given of Madame Hauffe, that spirits are greatly interested in furnishing information about property. Cannot human beings attend to property matters without let or hindrance from the "other side"? If they exist, and have the power represented, however, they ought to be impartial. If the theory were true, there would not be a single sorrowing heart, not one poverty-stricken mortal; but the bruised, crushed, broken-hearted

would all obtain help from a spirit world. Think of the millions of treasure sunk in the sea. Why do not the spirits make themselves useful? Stop looking for lost papers for the Madame Hauffes; stop passing solid bodies through solid walls long enough to fish up trillions of treasure from the bottom of the ocean, with which to build homes for the destitute, and a spiritual temple for yourselves.

Too bad that this wonderful spirit power through a Swedenborg and a Madame Hauffe should be so rare that we have to take the stories whole, like Gulliver's Travels. Spirits could give information about a "silver service;" but on the great questions of the living present not a ray of light comes from the spirit world. Let us have present-day revelations—if you have them.

How easy it is for my friend to believe all those stories—there is no end to credulity when we begin to do that. A thousand frauds or failures, he says, will not explain them away—but Spiritualism is saturated with fraud. Spiritualists confess it, my friend admits it. A thousand frauds, he says, do not destroy one genuine; but where is the genuine? If a man lies to you a thousand times you are suspicious of him when he tells the truth once. Worse: If you discover that a man lies once you doubt him though he tells you the truth a hundred times.

One can hardly tell whether Brother Hull is in favor of debate or not. He is, and he isn't. He is willing to take the time of Christian builders, but I should not take his time; yet he has challenged me to four debates. "Barkis is willin'."

My brother used to be such a valiant advocate of free discussion. Now it is a "little tedious" to hear "liberty" defended. He spends his life talking Spiritualism. I prefer the gospel of liberty, the best gospel on earth. Could we have true liberty, peace would follow, despotism vanish, and we could afford to let a spirit world alone until it would gain sense enough to converse intelligently.

I have "nothing to sustain," he says. I have the simple truth to sustain. It has come to pass in these days that if a man does not wear somebody's sectarian collar, or nurse a sickly superstition he has nothing to sustain!

Spiritualists cannot stop their "great work" to amuse me. Their great work consists in sitting in circles, sing-

ing "Sweet Bye and Bye," imagining they receive messages from supernal spheres.

What have they "built?" Where are their libraries? Charitable institutions? Their universities? The Materialists make a better showing. They have a university in Oregon in which \$2,000 of my money—all I had in the world—not voluntarily, but through over-confidence in a friend, was all swept into that Liberal University.

Moses Hull:—"I have seen that university. The whole thing is not worth two thousand dollars."

Mr. Jamieson:—Away goes my investment. I need money more than universities. My wife says that institution will never prosper. It ought to be just.

You now boast that Spiritualists will not listen to me, yet you have always condemned the bigotry of Christians for not listening to you. Nevertheless, in spite of the unwillingness of Spiritualists to hear the other side, I have had crowded audiences in scores of villages and cities.

But I thought my friend Hull cared more for truth than a large following. Go to any cathedral if you want to see a multitude. Usually, truth is not found where millions bow. How much "following" did Galileo have? And even John Milton, the grandest poet the world ever knew. It is the priests who get "followers." Does Brother Hull yearn for the priesthood?

I was glad to hear my friend admit, and the professor he quoted, that Spiritualism is a "mass of imposture and delusion." But Mr. Hull comforts himself with the thought that beneath this mass there are a few grains of facts. "Hunt for a needle in a haystack." Never in the world's history has there been a movement so overwhelmingly submerged by imposture as Modern Spiritualism, and continually it is a rising flood of fraud.

Are Spiritualists able to fish out a fact in such a "seething, simmering stew" of illusion, deception, trickery? Again and again it has been proved that they cannot detect the difference between what they call the genuine and the counterfeit. Medium after medium, who had been highly endorsed, has been detected in trickery.

For twenty-five years I was a Spiritualist, clung to it with the desperation of despair, and during all those years Spiritualists were proud of my work. The ladies would gather around me and say, "Heaven bless you, Brother

Jamieson, the angels are with you." Well, they were, the best materializations I ever saw. They were visible. In all those years Spiritualists never lisped one word against my honor, my integrity. They knew, and said, that however unpopular any doctrine might be I never hesitated to advocate it, if I thought it was the truth. I discovered in 1865 that Spiritualist dark circles were frauds, and boldly denounced them as no part of Spiritualism, after the famous Michigan medium, John McQueen, revealed his imposition.

I will tell you about it to-morrow night.

Moses Hull came to see me at Albion. I had gone to work at day labor, for I always said that if I cannot have a free platform on which to utter my honest sentiments, I will earn my bread by physical toil. At last Sylvester Hoyt, a lawyer, of DeWitt, Michigan, and a convert of mine, wrote me, "Come here, Brother Jamieson, our platform is free." Any platform which is not devoted to mental freedom is doomed.

The first article I ever wrote for the press was "Duty versus Policy." In my striving to practice it, I have lost three little fortunes. It is the most rugged road a human being ever traveled, and at the end of that road you may be almost sure that no one will give you the least credit for it. You are alone with duty done.

The only class of people that ever called my honesty in question is the Spiritualists. The Methodists, when I left them for Spiritualism, said I was misguided. How earnestly my employer, good William Phelps, a local Methodist preacher, of Detroit, Michigan, labored to save me from what he called the delusion of Spiritualism. When Spiritualists were winning converts from the churches and the skeptics, they said, "It is glorious! a freeman's right to change his mind."

After Moses Hull became a Spiritualist lecturer he was asked at the close of a discourse, "You say you were once a Methodist, then an Adventist, and now a Spiritualist; what will you be next? If you were wrong then, how do we know you are right now, seeing you change your mind so often?"

Hull's quick answer was, "A wise man changeth often, a fool never!"

We are both wise men. When he makes one more change, gets where I am, he will be wiser than he is now.

I really think the Spiritualists are afraid that I may convert their champion, which is one reason they do not invite me to debate with him at their camp-meetings and societies. It looks to me as if they have no confidence in their own philosophy and phenomena. Like Belshazzar, "Their knees smote one against another," notwithstanding a Daniel and a Moses stand ready to fight for their faith.

In the Spiritual mass-meetings Spiritualists advocated great mental freedom and liberality, and said they could tell what they believe to-day; but could not tell what they would believe to-morrow. They insisted that it is the duty of every human being to keep the mind open to truth; to change a conviction every day in the week, if necessary; to grow; to progress, according to the revelations of truth. Then is when I was in love with Spiritualism. The practice now seems to be, "Change your mind to Spiritualism, never from it." That is my unpardonable crime, for which Spiritualists will never forgive me in this world nor the world to come—if I get there!

Mr. Hull asks me to "please account for that mediumship" with which I "startled the world." His inference is that if I cannot account for it, Spiritualism is true. Is that his logic? The philosophy of Spiritualism is that a medium is the instrument of communication, and is not expected to account for anything.

He asks "in all candor" was I "honest in that seance, or was I not?" Brother Hull is blessed with a short memory. Since I gave up Spiritualism I have been frequently denounced by Spiritualists for changing my views. One woman speaker berated me at a Spiritualist convention which Hull attended, declaring that Jamieson is not honest. Moses Hull, then and there, so I am told, arose, and with flashing eye, exclaimed, "Jamieson is as honest as I am, and I am as honest as God!"

When I became a Spiritualist and a medium I was an innocent, beardless boy. I have triumphed over the beardless. As to the innocency—well, I have associated with Moses Hull too much to be downright sure. I think it is an "hypothesis."

At seventeen years of age I gradually drifted from my mother's religion, Methodism, into Spiritualism. I liked the Methodists, their earnestness and warm-heartedness. My father and mother taught me Scotch-Irish honesty.

Unless Spiritualism spoiled it, I still have it; for I am Scotch-Irish, like President McKinley and William Jennings Bryan. It is a peculiarity of this race that they will never yield as long as they think they are right. Slow in making up the mind; but when it is made up nothing can change them unless they are shown that the conviction is false. I never heard of a Scotch-Irish-American who was guilty of a dishonest deed.

When I began to investigate Spiritualism, I got down on my knees,—for, whether you believe it or not, I was a very good boy, and have often wondered I didn't die young—and as I was on my knees, I said, "Oh, God! if this new religion of Spiritualism is true, show me the truth." I mingled with the Spiritualists; they were such a happy people, and they proved to me that John Wesley was a Spiritualist; that Methodism is Spiritualism. For ten years I was ineffably happy. God, I thought, had guided my steps, as I asked him to do, into the new religion, which was to become the religion of the world. I sat in circles, like my unsophisticated friend here, and got the spiritual jerks—had them bad—I thought that the spirits of the departed dead did all that. My Methodist friends said they knew I was possessed of the devil, but I said I knew it was spirits, and we were both mistaken! Sometimes the worst fooled people are those who think they know. I was "influenced," as Hull words it, by eighty-five different spirits and in those days I had not a single doubt that they were the spirits of the departed. That is why I am so charitable to the Spiritualists. They are honest, but deluded, just as I was. This does not include the tricksters that infest their ranks.

When the spirits began to sing, as we supposed, and play, and materialize in the dark, I believed it all. In those days I could swallow spiritual camels, and pass my plate for more. I was then as Hull is now. Mediums said darkness was a "condition" necessary for the spirits to manifest. I said, "Yes, the Bible shows it." But I never could get to be that kind of a medium. My mediumship was inspirational speaking, mental tests, prophetic dreams, healing power and character representation, "such stuff as dreams are made of." I converted thousands, I presume, to Spiritualism. The first rude shock to my blissful dream was a physical and clairvoyant medium who came to Grand Rapids, Michigan, in 1863.

His name was George W. Cusser—and he was a cusser. No three men that I ever saw could tie him so securely that he could not untie himself. As I look back to those days I am surprised that I ever accepted the preposterous theory that spirits could tie and untie ropes and knots of all descriptions. I saw sailors bind him hand and foot; yet I began to grow skeptical and proposed to subject him to rigid tests. He refused every one of them, and said the spirits made his conditions, not mortals.

Go where you will to-day among the best mediums in America, and they refuse to be investigated by your method. It must be by their own, or not at all; you must observe the "conditions," which they say they receive from their spirit guides. With a great deal of plausibility they will show that the photographer, the electrician, the chemist must have "conditions," and you are expected to acquiesce in all the requirements of the medium, on the gratuitous assumption that he has, at some time, received a series of rules from spirits whose existence it is the object of the seance to prove. Is Spiritualism based upon a *petitio principii*? The pretense that because nature requires darkness to grow a potato, therefore angels need it to make themselves known, is a huge twentieth century leap in logic.

By the confessions of Spiritualists themselves they are unable to detect the difference between their counterfeits and genuine; nor have they any means of discovering what is spirit and what is medium, even in the case of their so-called genuine mediums. Dr. Babbitt, a prolific writer on spiritual philosophy, in the *Religio-Philosophical Journal*, July 9, 1881, says: "A communication may be three-fourths medium and one-fourth spirit." This, by no means, impeaches the veracity of the medium. He, or she, may honestly think it is all spirit; but how can the medium know it is spirit?

I do not take the words of their enemies, but their own.

When I come to speak of the character of the communications upon which Spiritualists rely for proof of identity, I will show that nearly all are frivolous, although I cheerfully admit that some of the most beautiful poetry and eloquent discourses I ever heard came from mediums. But it is human to make poetry and produce eloquence.

One of the greatest proofs I ever knew in favor of Spiritualism was a grand poem through the mediumship of

Miss Lizzie Doten, by the spirit, as claimed, of the author of Poe's "Raven." But who has measured the capacity of the human mind? When what purported to be the spirit of Edgar Allen Poe controlled the vocal organs of Miss Doten, the poem was certainly like Poe's Raven; but is it impossible for a human being to imitate even a sublime poem? I carry it in memory; but, as my time is nearly expired, I can give you but a portion of it:

From the throne of life eternal,
From the home of love supernal,
Where the angel feet make music
Over all the starry floor,
Mortals, I have come to meet you,
Come with words of peace to greet you,
And to tell you of the glory
That is mine forevermore.

Once before I found a mortal,
Waiting at the heavenly portal,
Waiting, but to catch some echo
From that ever-opening door.
Then I seized his quickening being,
And through all his inward seeing,
Caused my burning inspiration
In a fiery flood to pour.

Now I come more meekly human,
And the weak lips of a woman
Touch with fire from off the altar—
Not with burnings as of yore,
But in holy love descending,
With her chastened being blending,
I would fill your souls with music
From the bright celestial shore.

As one heart yearns for another,
As a child turns to its mother,
From the golden gates of glory
Turn I to the earth once more,
Where I drained the cup of sadness,
Where my soul was stung to madness,
And life's bitter, burning billows
Swept my burdened being o'er.

Here the harpies and the ravens,
Human vampires, sordid cravens,
Preyed upon my soul and substance,
Till I writhed in anguish sore.
Life and I then seemed mismated,
For I felt accursed and fated,
Like a restless, wrathful spirit
Wandering on the Stygian shore.

But while living, striving, dying,
Never did my soul cease crying,
"Ye who guide the Fates and Furies,
Give, oh give me, I implore!
From the myriad hosts of nations,
From the countless constellations,
One pure spirit that can love me,
One that I, too, can adore!"

Through this fervent aspiration
Found my fainting soul salvation,
And from out the blackened fire crypts
Did my quickened spirit soar,
And my beautiful ideal,
Not too saintly to be real,
Burst more brightly on my vision
Than the loved and lost Lenore.

'Mid the surging seas she found me,
With the billows breaking round me
And my chained and chafing spirit
In her arms of love upbore.
Like the breath of blossoms blending,
Like the prayers of saints ascending,
Like the rainbow's seven-hued glory
Blend our souls forevermore.

Earthly love and lust enslaved me,
But divinest love hath saved me,
And I know now, first and only,
How to love and to adore.

[There was considerable laughter and applause throughout this speech. Judge Koons, one of the moderators, declared that the rendition by Mr. Jamieson of Miss Doten's poem was worthy of Edwin Booth.]

MR. HULL AFFIRMS.

Gentlemen Moderators, Ladies and Gentlemen:—Mr. Jamieson has said many things to which I am aching to reply, but I must adhere to my determination to open each of my affirmative speeches with one or two astounding facts—facts which can neither be doubted nor dodged. It may be “unlucky for the facts” to be dragged into a debate like this, but I have become so used to using them that it will not do for me to forsake them now.

I need not tell my opponent who Charles Partridge was. He knew him before I did. A more honest, or a more intelligent man would be very hard to find. In 1850 he, very much against his will, was converted to Spiritualism. He afterward spent a fortune in promulgating it to the world. Undoubtedly Mr. Jamieson has enjoyed reading Mr. Partridge’s “Spiritual Telegraph.” The philosophy and the phenomena of Spiritualism were both meat and drink to Mr. Partridge.

As presiding officer over a debate between my worthy opponent and myself, he sent many waves of pity to Mr. Jamieson, who was suffering under the fire of a red-hot stream of facts fired from my batteries.

Mr. Partridge published the history of his conversion to Spiritualism. Like my opponent, he at first was willing to accept any other than the correct explanation of Spiritual manifestations.

Like the ancient maiden lady, who retired to a tree under the branches of which to devoutly pray for a sharer in the woes and miseries of her life, when an owl in the tree above her said, “Who, who,” she responded, “Anybody, Lord,” these anti-Spiritualists are ready to accept any theory, no matter how absurd, if it will only confirm them in their faith that man is only an animal made up wholly of flesh and bones and animated by breath.

Like a great majority of other wise men, Mr. Partridge was finally compelled to surrender. He attended a seance with the Fox sisters, in Rochester, N. Y., in September, 1850, which he reports as follows:

"The mediums, the Misses Fox, did not know me, neither did they know that I ever had a brother, or know his age, time of death, etc.; but through the raps and the use of the alphabet his whole history was given to me. The day of the week, the day of the month, the hour of the day of his death was given me; his business and property were disclosed and every test question I was capable of putting was correctly answered. My ability to test him became exhausted, and yet I told him I did not believe he was communicating, but that by some means, my own knowledge of the facts was reproduced through the raps. He then said, I will communicate to you a matter of business, of which you can have no knowledge, but which will be confirmed by next mail. He then said, 'Messrs. Finley, Johnson & Co., of San Francisco, who had your goods for sale, have failed, and, will probably not pay one cent on the dollar they owe.' I answered, 'It cannot be true; the house is reputed to be very wealthy; and instead of this last communication confirming that the spirit of my brother is present it makes me, if possible, still more skeptical, because I feel sure this last communication is not true.' The spirit added further that he did not think that I should even get an account of the sale of the goods.

"The next mail brought letters confirming the failure. I subsequently wrote to the parties several times, requesting account of sales, which they did not send. I then sent my account to a house there, to intercede for me and get an account of sales. They tried to obtain such an account, and finally wrote me they could not, and advised me to trouble myself no further about the matter; for if I succeeded in getting an account of sales the house would not pay one cent on the dollar. And these things I never had the means of knowing were disclosed to me, and things I did not believe at the time have been confirmed."

Now any explanation of this that leaves the spirit of Mr. Partridge's brother out of the case, would enable Mr. Jamieson to play Hamlet with Hamlet left out. Let Mr. Jamieson say what he may, I ask if the Spiritual hypothesis is not the natural one—the one which would suggest itself to any rational mind as the true explanation? Are not all other explanations rather far-fetched? Do not all other explanations look more like an invention to try to

dodge the weight of the evidence, than like a straightforward effort to find the truth?

I will next present a case from memory. I clipped it out of *The Progressive Thinker* and laid it aside so carefully that I have not as yet been able to find it.

A lady, a Mrs. Parkhurst, who was not a Spiritualist until her recent experiments made her so, relates the matter about as follows: Her father was a very peculiar man; he kept all of his business to himself. Some years ago he suddenly went to the other world. The family knew he had money which he had hidden somewhere, but did not know where it was, nor could they find it.

After the death of this man the house seemed to be haunted, in so much that no one could be induced to live in it more than a few days at a time. These disturbances continued for years.

Bye and bye this lady, who lives in Nebraska, received a letter from a medium of whom she had never even heard. I believe it was a Mr. Cole. The letter informed her that her father had something of importance to communicate to her. She complied with the conditions, whatever they may have been. The result was, she got a communication from her father telling her exactly where to go and get that money.

She did as her father told her, and found the gold—several hundred dollars, exactly as her spirit father had said. This money she divided among the heirs. After this she received a communication from her father thanking her for what she had done; and stating that, as he had now done justice to his family he thought he could rest.

Now, of this communication I know nothing except what I saw in *The Progressive Thinker*, where I presume Mr. Jamieson read it; for it was not more than six or eight months since that it was published. I never heard of Mrs. Parkhurst before nor since. I did not even write to her postoffice to find out whether she was a reliable woman. I see no reason why a person should, of her own accord, write such statements except because they are true.

Mr. Jamieson has not touched one of my leading arguments; he finds it necessary to go out in search of floating straws to which to cling and thus keep up a half-appearance of attempting to review me. I wish, for his sake, not mine, he could be induced to grapple with my real

arguments, but from past experience I fear I shall wish in vain.

I think it will be my duty, in as much as he does not follow me, to follow him. I will before I begin a new argument examine a few points in his last speech.

I introduced the most positive historical statements concerning the seeress of Prevorst—statements which, if true, place the evidences of Spiritualism beyond a peradventure; no one can admit the facts quoted from William Howitt, Dr. Kerner, and others, without admitting Spiritualism. This Mr. Jamieson meets with the statement that “Madame Hauße was before the days of Modern Spiritualism.”

Yes, she was. What of it? Did I assert that there had been no evidences of Modern Spiritualism before the Fox Sisters? or, as there were evidences of Spiritualism before the Fox girls does it follow that there can be none since?

Did I not prove by Dr. Samuel Johnson, that in every age and every nation men had witnessed the same phenomena and conversed with those whom we call dead?

The next assertion in Mr. Jamieson’s speech worthy of notice was, that he “discovered that dark circles were frauds.” I beg Mr. Jamieson’s pardon; he made no such discovery. He may have discovered that frauds were sometimes practiced in some of the dark seances. Before he takes that chair in Logic he must learn that there can be no more in the conclusion of a proposition than there is in its premise.

Mr. Jamieson has attended a few dark seances and found that in some of them there were fraudulent manifestations; he concludes that therefore all dark seances are frauds. Now when Spiritualists assume that there never was a fraud committed in a dark seance, his wonderful discovery will have some point; not before.

Next my worthy respondent asserts that Spiritualists blame him for changing his mind. I never saw a man in my life who was as anxious to be persecuted as he is. I wish he would be kind enough to show me the Spiritualist who blames him for changing his mind. If he will I’ll have him church’d. I never heard one of them blame him for his change of opinion. I have seen a few who thought his judgment very weak; I am not sure but that I am somewhat of that opinion myself, but I have the

first one to hear blame him for it. They all feel like saying, "Poor fellow! he doesn't know any better."

Mr. Jamieson is very sore because I asked him if he was honest when he played medium in that Paw Paw seance. Like Caesar's wife he was above suspicion, and it was but little above an insult for me to imply that it was possible for him to do a dishonest act. I do not look at it in that light; on the contrary I fully believed him to be honest; if he was not at that time, I believe he is now, and that he would come out a la Samuel Phelps Leland, Von Vleck, Hagaman, et al, and would confess that, in order to fool the Spiritualists he had played a little game on them. The renegades from Spiritualism nearly all confess, from McQueen down, that they played medium; why might I not have reason to believe that he would confess to the same? But the fact is, I never had a thought but that he was honest in that seance; but I wanted to apply the inductive methods of reasoning to it. There are several hypotheses of that seance, inductive logic never tries but one at a time. The audience might say Mr. Jamieson played medium to fool Hull. I thought a direct answer from him on that question would set them to looking for another hypothesis.

If Brother Jamieson should be poisoned by eating his breakfast to-morrow morning, and if the coroner determined to find out which particular dish contained the poison, he would first try one, then another, and would keep on until he found which one it was that contained the poison.

Now Mr. Jamieson did do something which made his friends believe he was controlled by the parties I mentioned; it seems that he thought so at the time. Now he thinks differently. I want his hypothesis; he has not given it as yet. He says he was not dishonest. Very well, then there is one hypothesis out of the way. He, of all people in the world knows whether he was honest or not, and so I asked him. I did not know who else to ask. Mr. Jamieson says that man can be dishonest and play such games. Now he says that was not the case with him, so that hypothesis gives way to something else. Now let me say, I believed him perfectly honest when I asked that question, but I am not a good witness; I did not absolutely know whether he was or not, and if I did know, the world could not be as sure I knew as it is that he

knows. Thus I am glad to have it from his own mouth. If I was prepared to give evidence, my evidence would be *ex parte*. I am interested to prove my case. Mr. Jamieson is not. When he says he was honest, he testifies that there were phenomena which cannot be accounted for on the ground of the dishonesty of the medium; perhaps it is the only absolutely honest case of mediumship in the world, I must make much of it, it is to help me prove my hypothesis.

Now that Mr. Jamieson has been forced to admit that he honestly supposed himself to be under the influence of that old philosopher, and others, his admission sets the hypothesis of cheating aside. That brings us to where we can try other hypotheses. My hypothesis is that Mr. Jamieson was under the influence of departed spirits. He says I am wrong; he is going to account for it without admitting the agency of departed spirits. He has also been compelled to reluctantly admit that he was honest. Now what was it that performed these extra-Jamiesonian wonders? Was it electricity? Was it Jamieson's sub-self? If so I would advise him to make arrangements with his sub-conscious self to come to the front and stay there. This he can do without conditions; for this audience will remember that he came down like a thousand of brick on conditions.

Mr. Jamieson says he was controlled by eighty-five different spirits. Isn't that wonderful, controlled by eighty-five nonentities? or were these eighty-five things lighting? He was honest, mark that, no place for a question there. You will offend his dignity if you ask one. Who or what was these eighty-five what-you-call-'ems? They every last one of them claimed to be spirits. Were they all liars? Well, whatever they may have been, they have been cast out, into the swine, and Mr. Jamieson does not associate with them now.

We are next treated to a dissertation on rope-tying, in the dark; on conditions, etc. It is true that ropes have been tied and untied in the dark; it is also true that mediums, like other people, require conditions. In connection with this he mentions certain mediums who renounced Spiritualism. Let me say, there have been very few renouncers.

Samuel Phelps Leland never renounced it; neither Dr. Von Vleck nor Hagaman renounced Spiritualism. Each

of these persons told me they never renounced it, because they never believed it.

Leland, in his debate with me at Battle Creek, said he was young and wicked; he wanted to train in bad company; the Spiritualists were the worst company he could find, so he claimed to be a Spiritualist. Von Vleck said he pretended to be a Spiritualist, because he was "fishing for suckers," and he found plenty of them among the Spiritualists. In other words, he took advantage of their confidence in the mediums and spirits. Hagaman says he was a fraud all the time—never anything else than a fraud. Brother Jamieson is a good man, but when he gets in the company of so-called renouncers—well you have all heard the story of that poor, righteous dog Tray! that's the outcome of it.

Now, let me tell you a story about Dr. Von Vleck. The story was originally told me by George Winslow, of Kalamazoo, Mich. I did not believe the story; that is, I thought somebody had imposed on Mr. Winslow. But two weeks since, Mr. Wortman, in Buffalo, told me the same story. When he told it he said he was one of the parties, then I immediately became interested in it. Dr. Von Vleck gave an exposé of Spiritualism in Buffalo. Mr. Wortman was there. He says he never witnessed better manifestations in the dark, in his life. Dr. Von Vleck went home with Mr. Wortman, so did many others. When they got there Von Vleck boasted there again that he could do anything that any medium could do. They invited him to be tied. To this he readily consented. After he was tied he asked all to leave the room and take the light and he would show them how quickly he could untie himself. They left the room, but left the light burning on the piano. He was fastened to where he could not get to it without untying himself. All left the room but told him that perhaps he would need the light. They refused to take it; in about thirty minutes as they saw no signs of his coming out they went in to see how the Doctor was getting along. As he had as yet made no progress on account of bad conditions they gave him another, and a third trial. They let him work until between one and two o'clock, then they took the light out, and he soon came out of the room untied. He then and there confessed that it was a foreign power that tied and

untied him. He begged of them not to give him away; they told him they would not if he would leave on the first train, and never return. He promised, and so far as Mr. Wortman knows, he kept his word.

Mr. Jamieson mentioned several mediums who had renounced Spiritualism, among them Mattie Hulet. Let me inform him that Mattie Hulet-Parry-Krekle never renounced Spiritualism. She told me so herself, in San Francisco and in Portland, Oregon.

Her story told to me twice was that she was a widow. Judge Krekle wanted to marry her, and as he was a lovely, a wealthy and a popular man, she wanted to marry him. While the judge was a liberal man he was not a Spiritualist. In fact, he hated Spiritualism. He would not be hitched up to a Spiritualist lecturer, so he demanded of her to cease advocating Spiritualism, which her love for him caused her to do. On his dying bed he again extorted the promise from her that she would never again take the Spiritualist rostrum.

With tears in her eyes she told me she felt the influence while talking with me, and while listening to me speak. Said she, "I dare not hear you; if I do I shall surely break my vow made to my dying husband."

The same thing can be said of Cephas B. Lynn and Nettie Pease Fox. Neither of them ever renounced Spiritualism. Mrs. Fox, for the sake of peace in the family, joined the Unitarian church, but she carried her Spiritualism with her into the church, just as thousands of others have done.

Cephas B. Lynn talked for twelve years of going into the Universalist church; not because Spiritualism was not, in his estimation, true, but because he was tired of itinerating at starvation prices. He wanted to settle down and be a pastor.

The quotations Mr. Jamieson made from Dr. Babbitt and Andrew Jackson Davis, I endorse. I have said the same things myself. I wish I had time to talk of and explain them.

Mr. Jamieson says, "No spirit has proved that a single word or thought ever came from the spirit world." How easy to make perfectly groundless assertions. Let me ask him:

1. Did I not show that Madame Hauffe saw and de-

scribed the wine merchant's clerk. Did he not tell her the very place to find the missing papers?

2. Did not I prove that Baron Swedenborg saw the spirit of Mr. Harteman; inquired of him about the silver service, and Mr. Harteman told him right where to go and find the receipt in proof that he had paid the debt? Did not he go and find a drawer not known to be in existence by anybody on earth? and did he not there and then find the receipt?

3. Did not little Eva tell Mr. Johnson about the turkey pea blossoms?

Did not Charles Partridge's brother come to him and give him news that there was no earthly way of finding out?

These cases can be multiplied by thousands, but this will not stop this reckless young man from making foolish assertions.

Next, we are asked: "Why should spirits return? Jesus did that." I am glad to hear that, especially in the next sentence after asserting that "not a thought or a word ever came from the spirit world." Well, the Bible says, "We shall be like him, for we shall see him as he is." If he returned, why not allow those who are like him to do the same?

"Jesus," says Mr. Jamieson, "said, 'handle me.' Why should spirits be so sensitive about being touched?" Yes, Jesus once said, "handle me." Spirits have said the same. This same Jesus once said, "Touch me not, for I have not yet ascended to my God and to your God."

He next says, "Mr. Hull is not after truth, but a large following."

Did anybody beside Mr. Jamieson hear me say that? I was talking of public debates. When I debate I like to debate before the people. I would not debate with Mr. Jamieson under any other circumstances; he has not an argument but that I know as well as he does; why should I debate with him? I answer, for no other purpose than to have the people hear it. If he cannot call out a few more people than I can call out myself there is no use of further increasing his already overgrown combative bumps by joining him in debate. When I debate with other men and before large audiences I try to tell about the same amount of truth that I would going into a corner and debating with Mr. Jamieson.

The last thing Mr. Jamieson did was decidedly the best. Let me advise him to cease from debating and go to reciting Miss Doten's poems. While they prove nothing in this case, when he is repeating them he is talking good sense and good poetry. Dear brother, use Miss Doten's poems often, they will make your speeches sound and read better.

MR. JAMIESON REPLIES.

Mr. Chairman, Ladies and Gentlemen, and My Respected Opponent:—My friend Hull represents that there is not much glory to be had in the company of "renouncers." Perhaps not; you ought to know, for you were in their company for a long time. While they were among you, building up Spiritualism by their frauds, they were lovely then, and you associated with them on terms of intimacy. I submit that they are no worse now, exposing trickery, than when they were among you practicing trickery. Christianity forgives a man who "quits his meanness;" but Spiritualists encourage a "medium," whatever may be his convictions, to never confess. You Spiritualists were more to blame for their frauds than they were; and you still say, in spite of their confessions, that they are mediums, even Von Vleck. To what lengths credulity goes!

Mr. Hull thinks I am anxious to be "persecuted." Unfortunately for the boasted liberality of Spiritualism, I never knew a Calvinistic orthodox Christian exhibit more intolerance than do Spiritualists toward those who have gone out from among them. I have always cheerfully admitted that there are Spiritualists who are liberal-minded men and women. Is this not true, also, of any religious organization?

Oh, no! Spiritualists never blamed me for giving up Spiritualism. Perish the thought! They extend to me the same old-time, hearty greetings, notwithstanding my change of views about Spiritualism. This has made no

difference with Hull, but all Spiritualists are not Hulls. They are so charitable; yes. They provide "conditions" for Hagaman, McQueen, and others, to fool them, and then make piteous complaints because they are fooled, through the very conditions—loop-holes for fraud—which they themselves accord them. Spiritualists are far more to blame for frauds in Spiritualism than all the Lelands and Hagamans that ever lived.

Because I, in my boyhood, had certain experiences which I supposed were produced by spirits, they, with their slip-shod logic, think I never should have changed my mind as to the cause of my strange experiences. Millions have sincerely believed they were inspired by the Holy Ghost; gave it up; some of them becoming Spiritualists. I do not understand why Brother Hull should lay such stress upon a "following." John Wesley, a great man, finely educated, was a greater man, and better organizer than Mr. Hull. Is that proof that he had more truth? If so, Hull ought to have stayed with the Methodists. Peter, the Hermit, had a gigantic "following." So had Mohammed. Dowie has, probably, a greater "following" than Hull will ever have if he should live a hundred years. He tells us, proudly, how many people listen to him, until he gets into debate with this arch-heretic. If more Spiritualists listen to Hull alone, as he says, than when I am analyzing his "arguments," it is a sad confession that they do not want to hear "both sides." They ought to be willing to enjoy his winsome ways, his interesting, plausible presentation of their heaven-born philosophy and earthly phenomena, even if he does not do all the talking, especially as he assures his "followers," whom he fails to inspire with confidence, that he has a wonderful battery which shoots into my serried ranks a "red-hot stream of facts." "Blessed be he that bloweth his own horn, or the same shall not be blown." I doubt if he has addressed more multitudes, and larger, than I have, sometimes between five and six thousand people at a time, and held debates with clergymen, which packed buildings many nights in succession. The fact is, Hull and myself are very great men, a fact which this stupid world has not yet discovered!

But what has all this to do with the proposition before us, that spirits exist and communicate?

He tells us of surprising phenomena which occurred

somewhere, but humanity jogs along no wiser about spirits returning than when Partridge began his "great work" half a century ago. The world, as he contends, has been full of stories, ghost stories, Munchausen stories, which we are expected to believe in the name of Spiritualism; and, at the same time, Spiritualists are compelled to admit that their phenomena are permeated with fraud, much of which defies detection, so long as you allow the mediums their own "conditions." Grant a magician his "conditions" and he will deceive your senses every time; yet we are expected to accept the testimonies of Spiritualists under such circumstances. If the recital of big stories proves my friend's side true, then when I come to affirm the next proposition I will have greater, larger stories to relate, proving that human beings perform more skilfully than unfleshed spirits. But the assumption, in all the reasoning of Spiritualists, is that spirits can do what mortals cannot produce. In the next breath my friend Hull, and Spiritualists generally, confess that their phenomena are closely counterfeited by dexterous humans.

If there were such a law as Brother Hull describes in the case of Mr. Partridge, spiritual beings directing the business affairs of this world, what a powerful combination of millions of spirits that would be! But when Horace Greeley tried to make the spirits useful in bringing him news of the markets in England for his Tribune, it was a flat failure.

My friend has a peculiar method of arguing; frequent assertions that I "do not touch his leading arguments." The truth is, a great deal of what he says I can afford to let stand for just what it is worth. We have an explicit agreement, too, that this debate will be more valuable, instructive to both hearer and reader, if we seek to give it the character of a symposium.

All the traditionary lore that he can bring forth from dark recesses he is welcome to designate "arguments," "positive historical statements," some of which he merely read in a newspaper, and knows nothing further about them.

Brother Hull says I attended a "few dark seances"—a few! His information is as reliable on that as upon the tests of mediums. It takes considerable of my time to correct my friend's mis-statements.

If a thousand dark circles were exposed as frauds, Spiritualists would still say, "There is a genuine dark circle somewhere—the fraud proves it!" If Mr. Hull gets his "facts" as badly mixed as his statements about what I said, there is little value in them. I said that both Spiritualists and Christians claim that Jesus Christ returned and said, "Handle me and see," and my friend has it that I acknowledged that he was actually there. After he puts the words in my mouth he then asserts that I am inconsistent.

Modern "spirits" are the "touch me not" kind all the time. It is not surprising to me that Christians say Spiritualism is a base imitation of early Christianity.

When Mr. Hull can really believe that Von Vleck is a medium, he can believe anything.

He is mistaken about Mrs. Krekel, for she told me, long before she married Judge Krekel, that she doubted immortality. Another mistake: I did not say he was not after the truth. It is in black and white what I did say. I knew Cephas B. Lynn better than Moses Hull did; traveled with him; an estimable man; naturally refined. He became disgusted with the coarseness, charlatanry, crudities of Spiritualism. For some reason Spiritualists do not want to give any person who has left them credit for purity of motive. If they themselves occupied an exalted position in the esteem of mankind for nobility of character and soundness of judgment their curse would be blistering.

In my opening speech last night I referred to some spirit messages—purported messages—and confessions of Mr. Hull, exceedingly damaging to Spiritualism, if not destructive to it. His attempt to twist around and explain away his own positive statements had not the virtue of being amusing; but they were slippery and weak. He admitted that my statements of his confessions were correct; admitted that he said the "messages of spirits proved that they exist—and nothing more." Is this, then, all there is of Modern Spiritualism? Is it the sum of all these wonderful spirit testimonies—that "spirits exist, and nothing more?" Consider this—all this automatic writing, all these trance speeches, all these slate-writings, and all this Indian gibberish show, only show, that spirits, ghosts, apparitions, devils "exist."

My opponent believed this and preached this when he

was a Seventh Day Adventist; believed that spirits, devils, or the spirits of devils existed, and here he stands—not an advanced step in forty years. He sits and sings “spirits exist—and nothing more.” And in all his wonderful “arguments,” which he says I have not touched—he says they are wonderful—he has not demonstrated, or proved, that a single spirit ever did communicate with anybody. He has proved a dull pupil of mine. He discourages me. Forty years ago he relied upon devils damned to prove Adventism. With a slight change of phraseology he now depends upon lying spirits to prove Spiritualism true—says so himself, for the liar proves that he exists, only this, and nothing more! What a grand development!

If my opponent's position is true, Spiritualism is of less value than Mormonism; for Mormons declare that spirits exist, and they tell where they exist, and how they exist. They are rewarded for the number of wives and children they had on earth. I admit that Spiritualism has not had polygamy; it has had its freeloivism, and its endorsements stand in Woodhull and Claflin's Weekly. Its lecturers now call it “the freedom of the affections,” or social freedom, contending that as men and women own their own bodies they have a right to use them when, how, and as they will—you can imagine the rest.

We can no more separate Spiritualism from its phenomenal influences than we can separate cause and effect. Certain mediums, under the control of their purported spirit guides, have the rankest freeloive. My opponent and Dr. Peebles repudiate these mediums and their spirits. But Dr. Peebles, in writing his book, put upon the witness stand to certify, the best mediums in this country and Europe, Morse, Colville, Mrs. Longley, and many more, where spirits testified they had seen Jesus, Plato, Confucius and others (if I make a mis-statement, Dr. Peebles, who is in this audience, an old, double-distilled Spiritualist, will correct me), and yet Mr. Hull advised, or said, that all these spirit messages had better been “tossed into the waste basket.” What a compliment to these spirits and mediums. He said they were lying spirits; but how can he tell who and how many of these spirits are lying spirits? Are they all lying spirits in the dark, behind the screen when communicating? Spirit-

ualists say that "like attracts like." Were Colville, Morse, Longley and others all liars? Did they thus attract a crowd of lying spirits? Christians believe that spirits exist—and something more. Mr. Hull's Spiritualism is of less value than liberal Christianity.

My good friend becomes indignant against the human liar, one who has not "shuffled off this mortal coil," like Dr. Bouton, of whom I will give an account to-morrow night.

Millions of human beings have died, and not one of all those millions has ever, so far as we know, conversed with former relatives and acquaintances on this planet as formerly, and gone about in open daylight, from house to house, as they were in the habit of doing before death. We look upon the clay tenement, cold and white, and are told by Spiritualists that the real being that once animated that clay lives, and makes known his, or her, existence to a few favored persons who are termed mediums, sensitive and sensible enough to receive the message from the individual that once lived in that body.

The man, or woman, does not speak to his, or her, former friends directly, as formerly; but indirectly through a medium of flesh, an entirely new method of communication. It is an extraordinary assumption, and the Spiritualists endeavor to substantiate it by extraordinary manifestations, which they are careful to state are all natural, none supernatural. How they do hate that word "supernatural." They would drive it out of the dictionary if they could. Their manifestations are supramundane. We have phenomena of Spiritualism to prove to a dying world that a man lives after he is dead—in fact, we are told that the man does not die; only his body; but this, too, is assumed, and is by no means self-evident.

The doctrine of immortality is the track upon which Spiritualism is run. Spiritualism is a counterfeit of the witch stories, fairy stories, ghost stories which have flourished for ages—a clumsy counterfeit at that.

If the so-called phenomena of Spiritualism were as general as the belief in immortality the race would be Spiritualists; but we are informed that the great hindrance to the spread of Spiritualism is the necessity for "conditions" which debar the multitude and favor the few. The principal condition upon which a communication is to be obtained from a spirit world is a medium of flesh. The

dead man, who is not dead, cannot, or does not, present himself to a whole city full in his own proper person. Any man can do this, but no spirit can do it. We are told that the spirit world is as natural as this, and human spirits are in communication with the inhabitants of this world every day; but in all cases those spirits must converse through a medium. Strange! if the spirit world is so natural, and the spirit is as natural as it was before death, that it has lost its power of direct speech. Abraham Lincoln could speak to an audience of thousands forcibly and directly before the assassin's bullet silenced his eloquent tongue, since when he has never spoken, unless we conclude that he materializes in some half-lighted cabinet, or hypnotizes some medium to address a congregation in a style unmistakably more that of the medium than of Lincoln; full of the peculiar expression of the medium of flesh rather than the quaintness of the martyr-president's beautiful character.

But we are told that, under the "conditions," he does as well as he can, and that every communication from the spirit world must be impregnated with the peculiarities of the channel through which it passes. Thus conditions destroy Spiritualism and make it impossible for spirits to do their own communicating, their own talking, their own writing. If the spirit could only talk and write as he did before he "passed over!" If no peculiarity of speech and manner of the medium would persist in appearing in the message of the spirit, what a science Spiritualism would be! Churches would get to be unfashionable and agnostics invisible! This would be the case, most certainly, if the spirits would appear, talk, and write in their own proper persons without any more "conditions" than we are obliged to observe when conversing with our neighbors daily. They do not do it, which shows that Spiritualism is a mere theory and originates with human beings who, many of them, honestly believe themselves inspired, as I once believed I was inspired. If Spiritualism is true, no spirit, it seems to me, ought to be dependent upon any human to make the fact of his existence known. Here is where Spiritualism is a failure. If spirits exist and communicate why do they not make themselves plainly visible in every family? Why should they not come to everybody? If Spiritualism is designed, as Spiritualists claim, for the comfort of the whole human race, why

should the visits of the departed be confined to the chosen few called mediums? If it is for the benefit of the whole human race why should not the whole human race receive the benefit?

Mark the answer which Spiritualists give for the failure: "Conditions" prevent. Do not conditions prevent any communication at all? All phenomena of Spiritualism are inseparably connected with human beings in the flesh called mediums. As soon as a man is dead he loses all power to talk and write to his friends as he had been in the habit of doing. To all intents and purposes he is completely dead. The Spiritualists say, "No; he is more alive than ever," although they are obliged to admit that he no longer exercises the power of communicating directly without a medium of flesh; hence, we are driven to the conclusion that the phenomena of Spiritualism have no other source, or origin, than human beings on this earth. We, living in this world, converse with each other without an interpreter, or medium, or subject, unless a foreign language is employed. Why should not an Englishman or American talk English just as he did before death overtook him? If death is, as Spiritualists say, only transition, merely a step from one room into another, why should not every spirit step back and report, in his own language, and with his own vocal organs, to sorrowing friends? "'Tis all well!" Indeed, if Spiritualism is true, there should be no grief when death comes to any household. And let me here admit, in all fairness, that to sincere, honest-minded Spiritualists, and there are many such, those who really believe in Spiritualism, death has lost its sting, and they do not grieve for those who have "passed over;" to them Spiritualism is a reality.

I make this concession because in my discussions I aim to be fair. But in all my investigations of Spiritualism never, in a single instance, have I found a spirit, so-called, controlling the vocal organs of a medium, instead of his own, who could give an intelligible account of himself under the close test of cross-examination, the "spirit," the witness, whether by writing or talking, always broke down. A direct question has never failed yet, in my experience of forty-five years to baffle the whole spirit world, with Lord Bacon, Shakspeare, Daniel Webster and Abraham Lincoln thrown in. I have tried Spiritualism candidly with the most famous mediums on earth. They

all fail. I failed, thought, wondered, then doubted, and at last was forced to conclude that Spiritualism is not a proved fact. Yet you ask me to set aside the testimony of my own senses, and accept the testimony of your senses. Your philosophy also fails. If spirits know so well what is going on in this world, and can foretell events, as claimed, can predict the wreck of ships, the rise of stocks, and the outcome of business ventures, why not use that knowledge for some practical good—the building of homes for the unfortunate, to rival, or surpass, Christian charity? Why not establish a fund for the benefit of mediums? Why did not the spirits, with all their clairvoyance, tell where Charlie Ross could be found and set anxious hearts at rest?

Why do the spirits who have the power, we are told, to carry objects through the air, not get those millions of lost treasures in the sea, and have a vast Spiritual Temple erected as a standing triumph of the power of spirit?

Oh, why not do a thousand things that they might do, if the spirit hypothesis were true?

MR. HULL AFFIRMS.

Gentlemen Moderators, Respected Opponent, and Ladies and Gentlemen:—I shall depart from my usual custom and review the speech to which you have just listened, before resuming my affirmative arguments. If any time shall be left after I have swept up and stowed his groundless assertions in the waste basket where his others have gone, I shall use it in presenting other new arguments.

He thinks he has a strong point—one which will justify his present position, in the fact that his present coadjutors were once my fellow Spiritualists; and that I associated with them. On both points he is, as usual, entirely mistaken. They never were Spiritualists, nor were they ever my associates. Von Vleck and Hagaman, to whom he refers, both declare that they never were Spiritualists—they were always tricksters and confidence men.

That they pretended to be Spiritualists in order to take the advantage of the credulity and the religion of honest men and women, to wring from them their hard-earned dollars.

Believing them to be tricksters, I never associated with them; nor did I ever quote anything they did to prove Spiritualism. These gentlemen simply prove that the pretended manifestations which came in their seances were fraudulent; they prove nothing more for or against Spiritualism than the confessions of a brace of detected counterfeiters would prove against United States money. When a counterfeiter boasts of the number of people on whom he has unloaded his "green goods," he proves either that he was an adept at counterfeiting, or that those with whom he dealt, had, through having formerly dealt with honest men, become over-confident.

As Mr. Von Vleck, I understand, has gone to the homes of those whose names he used to deceive the credulous, I will leave him in their hands. But Mr. Hagaman, who now poses as a Methodist preacher, and who has been in our audiences, so that I have more than once said what I shall now say to his face, I shall handle him without gloves. I have heard him say in public, that he never was a Spiritualist—that he was in every sense of the word, a knave who deserved the state's prison,—that he not only lied and cheated, himself, but that he trained his little boy and girl to lie and play tricks in the name of Spiritualism.

I have heard him publicly challenge any medium to do what he, or his daughter, or his son could not successfully imitate. I also know of his challenge being accepted on at least two occasions; on both of which he was defeated, and on both of which he acknowledged his defeat. On one of these occasions he pledged to give his home, worth four thousand dollars, and come out publicly as a Spiritualist; on the other he promised two hundred dollars. In each case he acknowledged his entire defeat, but did not pay over either the home or the money. The testimony in one of these cases is established by the oaths of as good men as there are in the state of Ohio, in the other, as good men as Indiana affords are ready to testify. Thanks to the powers that be, he did not again come out and profess to be a Spiritualist. Such men seldom injure any cause except the one they advocate.

Brother Jamieson and his Christian coadjutors are welcome to the services of friend Hagaman.

When Mr. Jamieson says Spiritualists encourage mediums to never confess, he tells what he ought to know is not true. Can Brother Jamieson tell when and where he ever heard me, or any other representative Spiritualist encourage a trickster to never tell of his tricks? Mr. Jamieson may not know it, but the allegation is utterly false. What we blame tricksters, frauds and knaves for, is for arguing that because they were knaves and liars, everybody else in the ranks of Spiritualists are as dishonest as they themselves were and are.

Mr. Jamieson charges that Spiritualists have manifested intolerance toward him. It is possible that this is true; but I shall require a bill of specifications before I can believe it. Not that I would charge Mr. Jamieson with making false accusations, but I think he has been expecting abuse and intolerance so much that he has found it where it does not exist. I hardly think it is the duty of Spiritualists to employ him to advocate what they do not believe; they have rather a hard time to support their own preachers. If they employ Mr. Jamieson to go before their societies to repeat arguments against Spiritualism which to them are already stale, there is no reason why they should not also pay Catholics and Presbyterians to come before them with their stale theologies.

Did the Spiritualists prove themselves "dogmatic" when they paid Mr. Jamieson to debate with me at Clinton, Iowa? Has the Cassadaga Lake Free Association proved itself dogmatic or narrow in employing him to come here and receive this mauling? When did a so-called Liberal Society ever employ me to go to them and debate against their convictions. Brother Jamieson, please drop all this *ad captandum*. Give us real argument in its stead, if you have it; if not, give up your efforts at debate.

Ladies and gentlemen, all this intolerance consists in Spiritualists preferring to employ those who can enlighten them, rather than those who meet their arguments with second-rate ridicule.

The Spiritualists here have employed such men as Robert G. Ingersoll, Morgan Wood, and others who were not Spiritualists to talk on their platform. Does Chau-

tauqua do that? Do they do it in any of the churches? I honestly believe all this talk about intolerance is put in to create a false sympathy, where no honest sympathy is deserved. Even supposing Spiritualists were intolerant, does that prove that spirits do not exist; or that, if they do exist, they cannot return and communicate? Brother Jamieson, please show us the relevancy of all this talk about intolerance. Give us the logic of your argument. It must run something like this:

Major Premise:—If Spiritualists are intolerant, spirits do not exist, or cannot communicate.

Minor Premise:—Spiritualists are intolerant.

Conclusion:—Therefore, spirits do not exist, or if they do exist, they cannot communicate with mortals.

I wonder that some great institution of learning has not offered him a chair as professor of logic. Why Aristotle, Sir Humphrey Davy and Mill never heard of the equal of that in profound logic!

Next, Mr. Jamieson accuses Spiritualists of blaming him because he has changed his mind in regard to some experiences he had when he was much younger than he is now. I deny it. They do not blame him for that. What we blame him for, is denying and ridiculing certain phenomena which formerly took place in his own presence. I ask him, were they honest phenomena? If he says no, then I was right in classing him as he supposes I did, with frauds. If he says yes, then I ask him for an explanation of them, leaving spirits out of the question. This is not blaming Mr. Jamieson, it is only applying the inductive methods to certain phenomena which he knows occurred. Come, Brother Jamieson, did you practice fraud when you supposed you was controlled by those eighty-five different spirits? If not, how do you account for that hallucination which first worked upon yourself, and then upon those who saw and heard you while under the influence of that what-do-you-call-it? Brother Jamieson, we are after that great anti-Spiritualistic light you have come to let shine upon our darkened souls; bring it on, you will find us tolerant enough to receive it; but none of your will-o'-the-wisp shows!

I am next accused of finding fault with his small following. In this, he is, as usual, mistaken. I never did. What I found fault with, is, that a man who has worked for over a quarter of a century, and has not in all that

time built up as much as one permanent audience, who nowhere in the world has followers enough to say "we," should demand that Spiritualists should leave their great work and hold these lengthy debates with him, and that before smaller audiences than would assemble to listen to them if Mr. Jamieson were not there to kill half the time.

Spiritualists are always willing to listen to Mr. Jamieson until they find that he has nothing to present against Spiritualism except stale objections which have been worn threadbare. As for the outside world, if they will listen to him that is his best hold; for it will not listen to our debates.

As for me, I am more than willing to debate with Mr. Jamieson at any time or place where he will guarantee me one-third or even one-fourth more of an audience than I can get alone.

I will next ask Mr. Jamieson to tell me just where and when I spoke of spirits "directing the business affairs of this world." The fact is, I never said it; I never thought it. I believe we are placed here for development. When spirits come here and take business out of our hands, they have taken from us our best opportunities to become men and women fit to live in this world. A spirit telling Mr. Partridge as a test, that a certain firm, with which he was doing business, had failed, was not taking the business out of his hands. It would have been much better for Mr. Jamieson to have harmonized that particular manifestation with his particular Materialist hobby, than to have sought to dodge the issue by a by-play upon words.

The next assertion worthy of notice in Mr. Jamieson's speech reads as follows: "When Mr. Hull can really believe that Von Vleck was a medium he can believe anything." In answer to this I will say that the balance of evidence is that a majority of those who defraud the people as exponents of Spiritualism have mediumistic power. Mr. Jamieson himself will confess that he has, or had, some unaccountable power by which he did things for which he cannot even now, after forty years' investigation, account.

I think Von Vleck had some of this power; I will tell you why. I have a neighbor by the name of Wortman. There are many in this audience who know him, and nobody who knows him could be induced to think he would

lie. He lives on Normal avenue, not more than two doors from Hampshire street. He tells the following as having occurred under his own observation. In Buffalo, Von Vleck gave an expose of Spiritualism, and he proposed to do the same at any private house; this offer was accepted, and he went to a Spiritualist's home to expose Spiritualism. They tied him according to directions; then he requested them to all leave the room and take the light with them. They left the room but did not take the light. Mr. V. remained tied; bye and bye Mr. V. begged them to take the light out of the room, but they refused; they let him try the matter again and again, but Mr. V. failed. He bye and bye began to beg piteously for them to either untie him or to remove the light so that the something which he denied being spirits could untie him. Between one and two o'clock in the morning the light was removed, and in a few moments Mr. Von Vleck was freed. They then gave him his choice to leave the city or to himself be exposed, as he proposed to expose Spiritualism. He left the city as soon as he could get out of it. I first heard Mr. George Winslow, of Kalamazoo, Mich., tell this, but I never repeated the story, for while Mr. Winslow was a truthful man, as Mr. Jamieson well knows, and will testify, he said he was not present to witness the defeat of Mr. Von Vleck. Mr. Wortman told the matter from personal knowledge.

Mr. Jamieson next refers to "some confessions of Mr. Hull." Ladies and gentlemen, I was not aware of having made any confessions. Had any of you before heard of any confession that I had made? Brother Jamieson's powers of imagination are larger than the Munchausen stories of which he speaks. He was not even "amused at my efforts to get out of the trap he had set for me." I presume not. I worry him much more than I amuse him. I do get amused at his efforts to twist certain truthful remarks which I have been making for about forty years into "confessions."

I have argued, and still argue that as long as spirits testify on various sides of various questions, their testimony proved their existence, because they could not even be mistaken if they did not exist; but when they testify on the various sides of various questions the testimony of no one spirit can be taken as absolutely correct as against an-

other spirit. That is the "confession" I presume, wrung from me by the torturing power of "Holy Father, Jamieson." Now, come, Brother Jamieson, haven't we had about enough of this kind of nonsense? If you have real arguments against Spiritualism, please bring them on; if not, please give up like a man; it will look and sound better than this cheap talk about confessions.

He next says I believed and preached this when I was an Adventist. I deny it. Brother Jamieson ought to understand both Adventism and Spiritualism better than such remarks would indicate. Now because I have found it possible for spirits to err, as they did before they passed to that other country, why he has extorted from me a great confession. I suppose he will soon be retailing in pamphlet form the great confession of Moses Hull.

Next we are treated to a dissertation, not very learned, on the relative value of Spiritualism and Mormonism. His predilections are decidedly in favor of Mormonism. There is no accounting for tastes, and so far as I am concerned he is welcome to the religion of his choice. In this his courage is more to be admired than his judgment. But, as the discussion is not on the relative merits of the two systems, and as I should decline to discuss the principles of Mormonism except with an endorsed advocate of Mormonism, I shall decline to, at this time, enter that arena.

Failing in the discussion on the comparison of Mormonism and Spiritualism, he undertakes to ring a few changes on that terrible bugaboo, Freeloivism. What that has to do with the question of whether spirits exist and can communicate I can not tell. If you will allow me to define the word, I am a Freeloiver, and always have been—not more so, however than is Mr. Jamieson.

But I must ask, why is this matter, which has nothing whatever to do with this question, lugged into this debate. I can see no reason, except to create prejudice, and to turn the minds of the hearers from the real issue. I fully intended to drive him, before the debate closed, to bring in all kinds of extraneous and irrelevant matter, but I hardly thought that he would voluntarily wander into foreign fields so soon. I presume that the most of this matter looks to him a little like argument; it looks to me like an effort to fill in the time without argument.

The ad captandum he uses about my calling Colville, Morse, Mrs. Longley and others liars is like the printers'

"Two lines which look so solemn,
Put in just to fill the column."

It will take a greater man than my opponent will ever be to make either of the persons with whom he so thoroughly sympathizes believe that his sympathy is not wasted. No one until this debate ever supposed that I ever thought of calling either of them liars.

His next great task is to find fault because spirits do not go from house to house and visit their friends and talk and gossip as naturally and as fluently as when they used their own physical bodies.

Well, I suppose some of them would if they could; but, if they cannot, let us rejoice that there is a system of signs by which, even though they have lain that aside by which appeal to the outward senses is made, they can still appeal to certain sensitive persons sufficiently to convince them that they live.

I do not ask to see a whole forest of timber to convince me of the existence of such a commodity; there is proof enough in the existence of a single tooth-pick to convince the inductive thinker of the existence of the forest out of which it came. So, if "spiritual beings," which Milton said "walk the earth unseen, when we wake and when we sleep," can come into close enough touch with poor, blind mortals to affect them in the least, I will gratefully accept that and not make a fool of myself by demanding impossibilities. If my friends may not be able to speak to me directly, but can approach me through others, as once upon a time I found my opponent when he found himself a poor orphan, away from home, and without friends. I was a good ways from him, and our method of communication was unsatisfactory and costly, nevertheless I managed to convey a wee bit of "comfort" to him. He found consolation, though I was not present to maul him as I am doing this evening. We used the mediumship of telegraphic operators. Brother, I could at that time have demanded more severe tests; or you could have demanded that Moses Hull should come more directly and tangibly to you, but circumstances alter cases. Mr. Jamieson was not so unbelieving then as he is now.

We are next informed that "Spiritualism is a clumsy counterfeit of the witch stories and ghost stories of the past." So is sleep a clumsy counterfeit of the sleep of past ages. Eating apples counterfeits grandmother Eve's escapade in the garden of Eden. How hard pushed must that cause be, which resorts to such ad captandum as that. Brother Jamieson, let your cause die an honorable death; it will be much better than to save its life by such remedies as you are using. Those witch stories, ghost stories, etc., when true, were nothing in the world but Spiritualism. Spiritualism is a continuation of manifestations which came in the past ages of the world—manifestations which were by the majority of the world as sadly misunderstood as Mr. Jamieson's misunderstanding of the Spiritualism of to-day.

Mr. Jamieson next manifests his superior wisdom by saying: "If Spiritualism is true, no spirit ought to be dependent on any human being to make the fact of his existence known." How profound! If men can sit or stand one hundred miles apart and write, or talk to each other, they ought not to depend upon the telegraph or the telephone. Certainly not; but somehow it happens that that is the very method used. Is it not strange how inconsistent a man can make himself? It seems that the greater a man's ability, the greater his power to transcend the bounds of consistency. Mr. Jamieson refuses to accept the very means provided by which he can prove for himself that the dead return because there are not other and better means selected. It is only in Spiritual things that friend Jamieson rejects common sense. I will simply inform him, that if the spirit world could, I doubt whether it would go a great way out of its road to make a Spiritualist of him. I do not know but that Paul was right when he spoke of the Jamiesons of his day, when he said: "It is impossible, if such fall away, to renew them again to repentance." Is it not strange how inconsistent a man can make himself, by refusing to accept the very means provided in nature by which to communicate with his friends, because other and better means have not been discovered. I am truly thankful that means have been provided by which even the most faint gleams can be obtained of the trans-mundane existence.

Now comes the all-important question, repeated over and over for the last quarter of a century, why did not the

spirits find Charley Ross? Thus he refuses to believe what spirits did do, because of something he imagines they did not do, or of somebody they did not find. How does he know they did not find Charlie Ross? We know that some of them claimed to have found him; does he know that they did not? How does he know? The claim was made by mediums that his captors, fearing detection and punishment, loaded him down with weights and sank him in the sea, so deep that he never could be found. Even Mr. Ross did not take stock enough in Spiritualism to investigate the matter. I do not know that this is not true.

Rev. Minot J. Savage states in detail the circumstance of his finding a drowned boy by the aid of a strange medium, and that after every other means had failed.

I know that I went down to Norfolk, Virginia, and found a lost boy; I had no guidance in the world except messages through mediums. I say I had no other means, because I have heard it hinted that the mediums, or somebody else had a definite knowledge of where the boy was. No definite knowledge was given to me; I went on what would be called a wild goose chase after a strange boy, and was mysteriously led to him. Let us give spirits credit for what they do, instead of blaming them for what is not done.

Here, I have followed Mr. Jamieson through all the dark labyrinths of his eccentric doubts, on purpose to illustrate to you the extreme credulity of his incredulity. I may possibly, before this debate is done, follow once or twice more as I have followed him in his last speech. It seems to me like something of a waste of precious time, but he is worth wasting a little time on. A glance at his arguments and at my review of them will make the solution of the reason why he has been so unsuccessful in making converts away from Spiritualism one that one does not have to go far to find.

MR. JAMIESON REPLIES.

This closes the first proposition for the present. Tomorrow night I am to take the laboring oar, and my friend Hull will "sauce back." He is better at that than making "arguments."

I will leave my analysis of his speech until after I present some considerations on mediumship.

I take great pleasure in announcing to this audience that one of the most distinguished Spiritualists in the United States, indeed I may say the most famous in the world, a gentleman who has thrice circumnavigated the globe, honors us by his presence in this debate. He is over eighty years of age, looking as young as most men at sixty, as straight as an arrow, still vigorous, mind as clear as crystal, Dr. J. M. Peebles, of Battle Creek, Michigan, whom I thought, forty-five years ago, when I first knew him, was the handsomest man I ever saw—

Mr. Hull.—That was before you saw me! [Laughter.]

Mr. Jamieson.—Yes, sure enough, but the Doctor knows more. Doctor, please arise and let the people see you. [The Doctor arose and gracefully bowed his acknowledgments amid applause.]

Do the phenomena and philosophy of Spiritualism prove that man exists and communicates with mankind after death? Spiritualists do not hesitate to declare that the church failed to prove the existence of mankind beyond the grave. The Progressive Thinker, Chicago Ill., an able Spiritualist journal, says, "The church will secretly retire to the dark caverns in which they and its reputed founder had birth. A long good-bye to their rattling, flapping, worthless wings."—Feb. 16, 1901.

I retort, It is modern Spiritualism which "secretly retires to dark caverns" where it has not even rattling, worthless wings to flap! Take Spiritualism out of its dark circles and dark cabinets; expose it to the searching light of day, and you kill it.

Says E. J. Schellhous, Spring Hill, Kansas: "The fact of spirit phenomena is established beyond all doubt. Then why speculate and theorize, hold conventions and discuss these phenomena and arrive at different conclusions?" "We want no 'faith,' no 'cults,' no 'believes' in Spiritualism. If it is true, let us have the truth and abide by it. Belief, opinion, dogma will not do."

He wants a spiritual despotism.

Mrs. Cora L. V. Richmond says "there was no open communion considered possible" until the advent of Spiritualism fifty years ago, only a "general hope," she says, existed. But she admits that "great doubt" still exists "concerning that existence," the spiritual, not only among "partially agnostic and materialistic," but "even among church members."

This is the condition of the world after more than half a century of Spiritualism, which gives us no more light upon the existence of a spirit world, and its inhabitants, than the race has obtained in a thousand years.

Says Moses Hull: "Science is exact knowledge. It professes to have no knowledge on the question on which we are seeking light. [Immortality.] Science takes hold of physical things—nothing else." "The result is that scientific men are either materialistic or agnostic."

That is a confession that Spiritualism is only a "faith," after all. Science, in its sweep of the heavens, he confesses, has made no discovery of a spirit, or of a spirit world.

I have no prejudice against Spiritualism. If it were a truth I would be glad to accept it—to accept any truth. Spiritualists have ransacked history to show that the early Christians maintained that "pious frauds" were proof of genuine Christianity. The Spiritualist of to-day, equally sophistical, asserts that lies prove the truth. I gave up mediumship because I found that what I supposed to be my "spirit controls" endorsed mediums for physical manifestations who were demonstrated to be frauds. There was no denying it. I was compelled to admit that they were frauds. They not only confessed it, but proved it. You say they were counterfeits, and do not prove that there are no genuine. I have hunted for thirty years to find one genuine spirit, and failed to get one. Mediumship, as a foundation for any movement, is a sandy foundation. Even my friend Hull has said that he would not

give up Spiritualism if every medium were proved to be a rogue. This shows that Moses Hull himself feels that mediumship is a broken reed.

He builds his Spiritualism on higher, more solid ground than mediumship, as he admitted in our Clinton debate. Then why should he not abandon the defense of mediumship? In that debate he said: "If Spiritualism is a delusion, it is a charming delusion," and he hoped he never would "live long enough to find it out."

When spirits can come back and talk to us like intellectual beings, face to face, then it will become a world-wide philosophy worthy of the confidence of mankind. But at present it is associated in the public mind, as well as among scientists, as Mr. Hull said, with jugglery. I would like to have time to treat upon spiritual jugglers and unspiritual jugglers; Spiritualism and Mesmerism, and the explanation which Christian Science gives of Spiritualism; also the bubbles, delusions, mania which have swept millions of the race into a maelstrom of misery.

My opponent asks how I account for this and that phenomenon—and asks why I do not notice them. Some of them are said to have occurred far back in the past—said to have occurred; but who witnessed them? Were they critically tested by scientific men? Nothing of the kind. Such alleged phenomena were hardly worth a notice. And, then, I do not pretend to account for every phenomenon occurring in daily life. I cannot account for my heart's beating when I am sound asleep; but because I cannot account for it is no proof that spirits, or even my own spirit, causes the beating. Superstitious people get the habit of laying everything to spirits. Barbarians believe that their shadows are spirits, and Spiritualists can see ghosts when the clear headed investigator sees nothing.

Though my opponent has talked about the return of departed spirits he has utterly failed to prove that they are spirits. Many of them when controlling act more like devils. Others act like Madame Blavatsky's elementaries; others still conduct themselves like fabled gnomes, sylphs, and satyrs sucking the vital forces of mediums—vampires.

Brother Hull has miserably failed to tell us what spirits are, what they are composed of, how they live, how

they move, whether they progress or retrograde; and how could he, for they "exist and nothing more"—what a pitiable plight he has put himself in! I extend to him a brother's pity and sympathy and exhort him to leave these superstitions, old wives fables and devote his life to some reformatory work making a heaven for people here and now with no reference to a dreamy futurity.

John McQueen, the famous Michigan medium, whose dark circle musical manifestations converted or confirmed, thousands in the belief that spirits rang sixteen bells simultaneously, keeping perfect time with a violin played by earthly musician outside of a large circle of men and women. We never paused to ask why the spirits did not themselves play the violin!

For five years Mr. McQueen successfully played the role of medium; sometimes suspected, and occasionally caught in trickery; fairly discovered at Kalamazoo, Michigan, in the very act of standing on a table holding a chair in his hands scraping it against a high ceiling, when it was assumed the medium was carried up bodily by powerful Indian spirits. Tin milk pans were often carried around the room, grotesquely inverted on the heads of sitters, to the great amusement of the entire company, when the light was called for. The dwellers of the spirit land were supposed to be the manipulators of the pans. It was not dignified employment, but strikingly convincing! The denizens of the higher life thus indicated their condescension in leaving their bright homes to visit a world such as this, and prove their presence in thick darkness.

I look back upon those times and am amazed that I ever accepted such demonstrations as proof that when a man dies he lives!

I was then as my friend Hull is now. When McQueen revealed his imposition Spiritualists refused to accept his confession, averring that if he lied in one instance he was not to be believed in another. True enough, but it misses the point. McQueen acknowledged that his word was worthless. He showed, item by item, how he had deceived the Spiritualists for years. When he rang two bells I bluntly told him it was a poor imitation. He then rang four bells. Of course, the imitation was rather better. When he placed the handles of three bells between his fingers, thus [illustrating], three bells in each hand

and a large dinner bell between his teeth, the imitation was perfect. Those chiming, silvery bells, as he rolled his hands with the bells outward, and as he sprang from side to side, illustrating how he rang them over the heads of the circle sitters, could be easily imagined as "music from the spheres," despite dense darkness demanded by spiritual "conditions." Indeed, without the darkness such spirit manifestations would be impossible.

But I remarked, "Still your explanations are not satisfactory, for I have heard sixteen bells ring at one and the same time in your seance."

"You thought you did," he responded.

"Ah, but I have counted them, as they fell onto the table, after the spirits had been ringing them, counted sixteen bells and you are able to ring but seven. Who rang the other nine?"

That notorious deceiver sat down at the table thus: [Jamieson here placed himself at the table.]

"Now," said McQueen, "imagine that it is dark. The bells have been ringing all around the room over our heads. They are now coming in, count. The company count, one, two, three, up to sixteen. Could just as well count up to sixty. How is it done? This way: I take these two bells, which do duty for sixteen. As it is dark. I lift one up, jam it down; lift the other and throw it down; up and down sixteen times." [Applause.]

"For ways that are dark, and tricks that are vain," he was equal to any dark circle medium I ever saw.

Nevertheless, there are many Spiritualists who still argue for dark circles, and maintain that McQueen, in spite of his confession of fraud, was a genuine medium. I had unbounded confidence in him; was his business manager for six or seven months, and so sure that he was a true medium that I invited our patrons to place me where they chose in the seance, and have changed my location five or six times in a single evening to satisfy skeptics that Mr. McQueen was a genuine medium, and that I could not render him any assistance had I been so disposed. As I then believed, he needed none. The spirits were his helpers—so we all thought; few exceptions among Spiritualists, at least.

But I was cured of all belief that spirits required darkness as a condition necessary to prove that they exist and communicate. Since I gave up Spiritualism entirely

thousands of Spiritualists have abandoned the dark seance.

Dr. Peebles is sensible enough to say "pitch-dark commercial spiritism" is not "real Spiritualism." The Doctor adds: "It is only the most valuable things that are counterfeited." That is what the churches say, my brother, that spiritism, or Spiritualism, is a counterfeit of the manifestations in the lives of Jesus Christ, Peter and Paul, and a very poor counterfeit at that. But Doctor Peebles, like many other Spiritualists, is disgusted with pitch-darkism, and he says he would rather be "an upright, conscientious, intelligent man" than a church bigot; rather than be a "pious semi-idiot—saint, saved," he says, he "would prefer to be damned." They will give you hell for that, Doctor. However much the church may have opposed the doctor, I believe it will now cease its opposition and let him burn! Doctor, come and go with us. Col. Ingersoll said the next best thing to eternal bliss is eternal sleep.

My good Brother Peebles says that Henry Ward Beecher admitted that "Spiritualism strengthens faith in future life;" but Beecher also said that, judging Spiritualism by its communications, it gives one "an awful setback to go to the spirit world."

I will now review my friend Hull's speech; and bear this in mind, that although we say many plain things, spare no error in each other's statements, we are friends, nevertheless. I will do for him what he says the spirits will not do for me: save him from delusions—if I can. I sometimes fear, however, that he is like the little girl with her catechism lesson—"beyond redemption!"

My friend says he is "truly thankful that means have been provided by which even the most faint gleams can be obtained" of future life.

Indeed! "Small favors thankfully received."

What a fall! My brother started out to "prove" that spirits exist and communicate. In his fourth speech he is "truly thankful" for "even the most faint gleams." Is this a specimen of the "driving" and "mauling" he is giving me! You Spiritualists have found fault with the Christian church for its failure to "prove;" for its "mere faith;" for its "faint gleams," which you were not "truly thankful for."

My brother says: "When Mr. Jamieson says Spiritual-

ists encourage mediums to never confess he tells what he ought to know is not true."

I tell exactly what I know to be true. I know Spiritualists who did all they could to prevent the exposure of mediums, and advised against confession of fraud "because it would hurt the cause."

I never said that all Spiritualists are guilty of this black deed. Again and again I except a large number who love the truth for its own sake, and are doing all they can to clean the augean stables of Spiritualism from their filthy frauds. Does my friend Hull take an active part in exposing these frauds? Is it not yet unpopular among Spiritualists to "expose?" Does he not say that "if Spiritualism is a delusion, it is a charming delusion?" and that he hopes he "will never live long enough to find it out?" Will any one in that frame of mind be diligent in seeking out imposition? He is after something "charming."

Many years ago, when I wanted to publish G. W. Cusser as an impostor, not one of the members of that Grand Rapids, Michigan, Spiritual Society (for which I was at the time the lecturer) would join me.

In Chicago when, a few years later, I detected a "medium" in the very act of playing spirit, a howl of indignation went up from "representative" Spiritualists, not against the medium for practicing fraud, but against me for exposing it. It was openly charged by Spiritualists that I "injured the cause" by my exposures of cheats. For fifteen years I did all I could to induce Spiritualists to weed out these abuses; but on every side of me the cry raised by Spiritualists was that I was a "persecutor of the poor mediums," and was advised to throw the mantle of "charity" over them.

Not long since, Mrs. Dr. Edwards, 768 West Madison street, Chicago, declared that she would no longer assist in the programmes of the Steinway Hall Spiritual Association, owing to the fact that she exposed the "tricky methods by which Mabel Aber Jackman's slate-writing is done, against the wishes of the president and others connected with the society."

There are your "representative Spiritualists."

Much of the literature of Spiritualism is saturated with apologies for trickery, and that even some of the best mediums resort to trickery sometimes, is fully admitted by

Spiritualists. Said The Watchman, a spiritual paper published in Chicago, November, 1882, page 2:

"Our late exposures of materializations where it has been proven that the media had concealed paraphernalia on their persons;" "It is a proven fact (to us by long research and study) that in a greater part of the materializations given on exhibition before large and promiscuous audiences the form of the medium is used to represent the spirit."

There is a case of real "dodging." When the medium is caught with the toggery on him, this spiritual paper "explains" that "the spirits do this to assist in the financial interest of their mediums—inducing the mediums to take these things [false faces, flowing garments to represent celestial visitants, etc.] assuring them that it is necessary for the work."

These words are not from an enemy of Spiritualism, but its devoted friend and advocate.

That journal chides Spiritualists who "hound at media because the form of the medium was seized while the spirit was demonstrating."

Such is the Spiritualists' "explanation." They are bound to have it that if the medium is caught in the very act of making his manifestations the spirits made him cheat, inspired him to take the toggery with him to fool people for the sake of putting money in his purse. Considerate spirits! But, worse than all, there are Spiritualists, like F. F. Cook, who have come out openly and justify fraud. In an article of three columns he defends fraud. Here is a delectable paragraph:

"So long as the upper world deals with imperfect human nature, real or seeming 'fraud' will ever be a concomitant of spiritual phenomena. To my mind fraud has the deepest significance. In connection with Spiritualism—its present status—I regard it as essential." "Take fraud out of Spiritualism, and it would dash to pieces in a twelve-month."

There are Spiritualists, like my friend Hull, who deplore the fact that Spiritualism abounds in fraud, all intermixed with what they think is genuine; but when any man in his sober senses comes across ninety-nine counterfeit bills to one genuine he naturally doubts that the so-called genuine is what its friends claim. Because there are thousands of false miracles in the Romish church,

must we conclude that they are counterfeits of a genuine miracle? This is begging the question. First prove that there is a genuine. The same vicious reasoning is indulged in behalf of religion: a thousand counterfeits, one genuine. Which is the genuine? Who can tell?

But I must reserve further discussion of mediumship for the next question, and we all should endeavor to discover just what is fraud and what is fact in both the philosophy and phenomena of Spiritualism. I will bring forward the explanations of the best writers on Spiritualism, such as Epes Sargent, A. E. Newton, A. J. Davis, Judge Edmonds, Dr. Peebles, Massey, Zollner, Loveland, Tuttle, and many others. If my friend's explanations are truer than those of other Spiritualists, or better than any I shall offer, take them. As a result of these debates those who want the plain truth and a clear explanation of Spiritualism will obtain them.

Brother Hull says if I have "real arguments against Spiritualism." I never use any other kind. Several times he has accused me of ad captandum; and, to apply his own style of logic, if I am thus afflicted, therefore, Spiritualism is true! I observe that he has a leaning toward the Baptists, who teach, "Once in grace, always in grace;" hence, one who leaves Spiritualism "never was a Spiritualist." I was acquainted with W. F. Von Vleck when he and I were boys. If he was not a Spiritualist, and Hagaman was not, where shall I look for real Spiritualists? But here is the point, which should not be overlooked: while they were "mediums" Spiritualists and mediums endorsed them as genuine.

When I said that Hull, too, associated with tricksters, like Hagaman and Von Vleck, it was in the sense in which he charged that they are my associates, because they are now on my side of the question. I never intimated that he slept with them!

I will have use for both of these shrewd gentlemen before we finish.

Strange logic. When they were practicing "mediumship" and posed as Spiritualists, no one was able to tell them from the genuine article! No "spirit," no medium, no Spiritualist made the discovery. On the contrary, they were highly praised for the "proofs" they furnished that the dead return!

Brother Hull says my "arguments against Spiritualism"

"are already stale"—that is the reason spiritual societies do not employ me to go before them to debate! Are they more stale than his arguments in favor of Spiritualism? He goes back to Moses, the prophets, the early Christians, all through the dark ages, to bring forward moss-grown and moth-eaten arguments, hoary with age and trembling with palsy. Compared with his old arguments mine are fresh as the dews of heaven, or full-blown roses from the gardens of "Araby the Blest." Now, what will you think when I tell you that, with a few exceptions, Spiritualist societies have never heard my arguments? Clinton camp is one of these exceptions. Yes, I was paid, and on Sunday, when I lectured alone, I was told I had over one thousand listeners—that one lecture more than paid for my entire debate with Hull. And Clinton camp heard but four sessions.

But "when did a so-called Liberal Society," he asks, ever employ him to "debate against their convictions?" I am acquainted with Liberal Societies which would hail the opposition. The Ohio Liberal Society, of Cincinnati, is one. It has paid Spiritualist speakers, rabbis, orthodox Christians to say what they pleased. Boston has just such a broad platform. I believe in it; have no respect for a church pulpit, a Spiritualist platform, a synagogue, or a Liberal Society which does not steadily, continuously welcome, and even urge "debate against their convictions;" but you must not expect they will not exercise the right of reply, as was the case with one Jewish rabbi, in Cincinnati, who was very much offended because the Liberals tore his address to tatters!

But Mr. Hull argues that it is unreasonable to "pay Catholics and Presbyterians to come before them with their stale theologies."

Why not? If you Spiritualists have the eternal truth, or believe you have, this is exactly what you would do, instead of sustaining the sectarian system of supporting "their own preachers" to repeat the same "stale" sentiments from Sunday to Sunday; or, as Mr. Hull puts it, "employ those who can enlighten them." I have often heard mediums "enlighten." A noted one in Michigan, in her lecture under inspiration, said: "We can come to you, but you cannot come to we." The whole discourse was equally enlightening. I am a patient man; listened to five consecutive lectures "through" her organism, and I

heard many of her enraptured hearers exclaim: "Isn't it beautiful?" It was one lecture delivered five times forward and backward, and twice down the middle.

I wish Spiritualists would more generally, nay, universally, invite opponents to their platforms for the purpose of speaking the truth as they see the truth, rather than waste their energies building another sect. I am helping you to find the truth in Spiritualism. Do you really appreciate it?

Brother Hull does not think a society should employ anyone to advocate what they do not believe. If all societies, which profess to be searching for truth, would do this, more truth would be told, more error destroyed. For thirty years I have advocated this plan in opposition to the present system of hiring men to echo the convictions of hearers; to preach what congregations already believe. This old plan, which Hull pleads for, does not encourage men to speak the honest truth; does not truly "enlighten."

My brother charges me with "denying and ridiculing certain phenomena." Mistaken once more. I deny your explanations and ridicule what I think are your absurdities. Ridicule is one of the handmaidens of Truth, and is death to errors.

I showed that Dowie, Wesley, Mrs. Eddy have a "following." Hull has no more following than I have. I have had thousands of hearers at a single meeting and taught them to be the followers of no man.

My friend then switches off to a "permanent audience." I want none. Such an audience tends to fetter thought and stereotype expression. Thinking men are absenting themselves from "permanent audiences;" independent thinkers prefer to commune with nature. They devote their lives to studying, questioning, thinking.

Brother Hull says the spirits are not here for "business." I thought so. He says "we are placed here for development." How does he know? It would be as true to say hundreds of millions have been placed here for starvation, and a very few to roll in luxury. If to help the starving, the sick and imprisoned would take from us "our best opportunities," and would unfit us to "live in this world" as he says, what are the spirits here for? To give "a test," says Mr. Hull. What a glorious object? And he admits that but a handful out of the millions get the "test." The spirits could help humanity, but will not

because it would "take business out of our hands" and wreck "our best opportunities." What a calamity! When S. B. Brittan, partner of Mr. Partridge, told, through his gift of clairvoyance, what the price of flour would be on a certain day, the dealer made a profit of several thousand dollars. He gave Brittan \$500. This is what the spirits did for those two gentlemen! What a test? How easy it would be to convert the whole world to Spiritualism! Who would not be glad to have the spirits "take business out of our hands" on the same terms? It might hinder our "development," but we would cheerfully submit!

We can get voluble communications from taciturn Indians. They can talk by the hour, according to the philosophy of Spiritualism (I will give you a couple of samples in next question), and Brother Hull thinks I ought to be satisfied with a telegram through the mediumship of the operator, such as he sent me before this debate. Let me get as good a "test" from the spirit world as Hull gave me by telegraph and I will surrender. Let me have ten unmistakable words—a spiritual telegram—from some one who has passed the portals of death, and I am yours. Not for love nor money can it be obtained.

We have heard from Charley Ross at last! The mediums say he is at the bottom of the sea! Well, well, what a find that was!

Hull himself has found a lost boy. "No definite" knowledge was given, but he was "led" to him.

I notice that I have over-run my time five or six minutes through my friend's courtesy. He will be accorded the same indulgence at any time.

MR. HULL AFFIRMS.

Gentlemen Moderators, Respected Opponent, and Ladies and Gentlemen:—I am glad to see that the interest in this debate, good at first, increases. I rejoice that a few in this world have advanced far enough to learn that men need not necessarily quarrel because they differ in opinion—that those who listen need not become bitter partisans because they differ in opinion as to which side of the question has the better of the argument. Let the leaven of this generous feeling work, and debates will eventually become the proper method of trying to arrive at the truth. It is the spirit which generally animates debates which has made them unpopular.

I shall open my affirmative arguments this evening by again referring to seances held in the Spiritualists' temple. I abridged the statement as taken from the Muncie Times; I do this partly because I presented the matter in full in our Muncie debate. There were from twenty to forty persons in the temple at that debate, who attended the seances to which reference was made. They could confirm or deny the statement.

Mr. Jamieson, true to his idea of conducting debates, found it convenient to utterly ignore the matter. It is much easier to meet an argument in that manner than it is to explain, as should have been done.

Now, for the sake of once more trying to induce him to notice these facts, I will briefly re-state their salient points.

1. There were three of these seances, with from 150 to 200 persons present.

2. Eight languages, including even the Chinese, were spoken by the intelligences which controlled the circle. This, notwithstanding Mrs. Hibbets does not understand any language except her own.

3. A Hebrew skeptic was in the audience. His mother came and talked with him in her native tongue, and united with him in singing one of her familiar songs in Hebrew.

4. Three trumpets were sometimes used at once. Different languages being spoken through them.

5. The trumpets talked sometimes when not less than twenty-five feet from the medium.

6. The owners of these voices said they were the departed spirit friends of some of those who were present.

7. In each case the one to and for whom the voice came recognized it as being the friend who claimed to be talking.

8. These spirit friends sometimes referred to absent friends who were known only by the spirit and the friend addressed. In one instance, a spirit friend said, "Tell Mary I am so unhappy on her account. I want her to do better. Tell her also that I would be so pleased to talk to her."

9. The audiences on these occasions consisted mostly of skeptics; yet I doubt whether even one who was present on these occasions could be induced to deny the statements here made.

Now these things will not be ignored out of existence. If the reporter of the Times did not falsify they occurred. If the reporter did tell what was not true, there were not less than 150 people who could and should have corrected the matter. I think there are not less than twenty-five in this audience to-night, who were at these seances, who can now, if they wish, point out any mistakes made in this report.

If these reports are true, these spirits returned. Every one of these numerous things which came and spoke these different languages, claimed to be spirits of different persons who once lived and were known on earth.

Brother Jamieson, please do not fight against the truth. And I beg of you to cease to build up men of straw and to knock them down; we all acknowledge your dexterity in doing that kind of business. Please attack, just once, the real thing. Tell us what did this talking and singing, sometimes three languages at once. While you are getting that done I will tell you that there are hundreds of other things equally as hard for you to explain as this. Your materialistic plaster is not big enough to cover this

sore. Your materialistic blanket is, as Isaiah said, "shorter than that a man can wrap himself up in." My explanation of this and thousands of other phenomena is, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

I have another stone here which is expected to bring down two birds. I want to explain Brother Jamieson's dream, and at the same time make one more affirmative argument. You all remember the pathetic dream he had about his good wife, which was so exactly fulfilled afterwards. What explanation is there for it? I answer, without the spiritual hypothesis there has been none found. Wise spirits, who exist in the world of causes, may be able to occasionally see events in the causes which produce them. Even we mortals do that sometimes. If this can be done, they may, when conditions are right for it, give him such a dream as would partially prepare him for the bereavement that was coming to him, and the blessing and promotion that was coming to his wife.

Remember, long ago a very wise man said: "For God speaketh once, yea, twice, yet man perceiveth it not. In a dream, in the vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction."—Job. xxxiii:14-16.

But, Mr. Jamieson says he could not see nor know that it was a spirit. Was it necessary? This intelligence came to impart certain important information to Mr. Jamieson. It could not do it when he was awake; it could and did do it when he was asleep. It talked all that was necessary for him to know. I hope Brother Jamieson has grown beyond the necessity of feeling that he must know who talks; what he wants is the message, not the personelle of the messenger. He ought to be philosopher enough to know that a message could not come without some power behind it, and without its coming from some source. Streams do not arise above their fountain head.

Sometimes this power comes and is not successful; "God speaketh to man and he perceiveth it not." These messages do not come to everybody; nor is it strange that more may come to some than to others. In this message he got more than some get, and not so much as comes to some.

I to-day copied the following from Howitt's History of the Supernatural, Vol. II, page 133:

"Boswell, in his life of Johnson, also introduces the subject of apparitions on the occasion of a dinner at Gen. Oglethorp's, April 10, 1772, in which Johnson said that Mr. Cave, the publisher of the Gentleman's Magazine, assured him that he had seen a ghost. Goldsmith, who was present, stated that his brother, the Rev. Oliver Goldsmith, had seen one, and Gen. Oglethorp, that Pendergast, an officer in the Duke of Marlborough's army told his brother officers that Sir John Friend, who was executed for high treason, had appeared to him, and told him that he would die on a certain day. On that day a battle took place, but when it was over and Pendergast was alive, his brother officers rallied him and asked him where was his prophecy now? Pendergast replied gravely, 'I shall die notwithstanding.' And soon after there came a shot from a French battery to which the order for the cessation of firing had not reached, and killed him on the spot. Oglethorp added that Col. Cecil, who took possession of Pendergast's effects, found in his pocketbook a memorandum containing the particulars of the intimation of his death on the day specified, and that he was with Cecil when Pope came to inquire into the facts of the case, which has made a great noise. and that they were confirmed by the colonel."

Now I ask Mr. Jamieson to analyze this. One does not need to be much of a logician to do this. All he requires is the ability to analyze or separate. Here are the facts.

1. Mr. Cave, the publisher, said that he had seen a ghost.

2. Rev. Mr. Goldsmith said that he had seen one.

3. Pendergast had seen the spirit of Sir John Friend, a man whom he knew well, who told him that on a certain day he should die. Pendergast not only told this, but wrote it down and kept it.

4. He went into battle that day, and although he lived through the battle, he was killed.

Mr. Pendergast got more than Mr. Jamieson did, he not only got the fact that he was to die, but that he was to die on a certain day; this fact he got from a certain friend by the name of John Friend.

This is one of millions of cases; it demands explanation. On the materialistic hypothesis there is none. All can

see that the Spiritualistic explanation is the natural one. If Sir John Friend was alive, as Spiritualists say; and if he could return, as they say; and, under certain conditions, communicate with mortals, then when conditions were right this could be done. The fact that he did come back and do what it would naturally be expected that he would do, becomes the strongest kind of evidence that he could return. He surely did return, for Pendergast both saw and heard him, as Brother Jamieson now sees and hears me. If he returned he was alive. Thus do we, not by any one of the recognized sciences, present scientific proofs of a life beyond the event called death.

I now come to a review of Mr. Jamieson's last speech; and as I am naturally led to talk of science and Spiritualism, I will take that point first.

Mr. Jamieson says, "Mr. Hull says Spiritualism is not scientifically demonstrated. Prof. Hare says it is. Great men will differ." Yes, they will; but there is no difference between Mr. Hare and myself on this point. I can comprehend Spiritualism much easier than I can comprehend how it is that a man of Mr. Jamieson's erudition and ability could so fail to comprehend nice points as he does. I never said Spiritualism was not scientifically demonstrated. I never thought so.

What I do say is, that the sciences are silent on the question of immortality—that they take hold of physical and not spiritual things. What does the science of mathematics know about spiritual things? The science of logic neither affirms nor denies the immortality of man; but if there are arguments on either side, whether inductive or deductive, it knows how to arrange and present them. The sciences of anatomy and physiology take hold of the physical man, not of the spiritual. Prof. Hare never said anything different from that.

Now, while the received physical sciences neither affirm nor deny the immortality of man, yet we can have exact knowledge that man lives. We can use our evidences as scientists use their accumulated knowledge.

Supposing a spirit suddenly materializes before Brother Jamieson. I am not saying such a thing ever did or ever will occur, but supposing such a thing should occur. Mr. Jamieson sees him, hears him, perhaps shakes hands with him; he tells Mr. Jamieson things he did not know—not a hard task, by the way—but he afterwards finds them to

be true. He proves that he is alive, in so much that Jamieson knows it as well as he knows any scientific fact—it is exact knowledge to him, yet it was not taught by any of the recognized sciences. He may know that neither his mother nor brother now wear such a materialized form as he beholds, but he has now learned positively that they have the power to clothe themselves temporarily with that which can be seen, and sometimes felt. Here is scientific knowledge on a subject on which science knows nothing.

Once more: Mr. Jamieson finds that both Dr. Peebles and Moses Hull denounce "commercial Spiritualism," and yet it was "commercial Spiritualism that converted Charles Partridge." This is not true. It is another place where my respected opponent fails, as he often does, to see a fine point.

Commercial Spiritualism is not the Spiritualism which gives you an item of commercial news. It is that Spiritualism where you go and pay a medium so much per communication.

One medium said in my presence, that he "was not in this business for fun;" he "was in it for what he could get out of it." Such mediums, when not out-and-out frauds, hitch on to the spirit world for what they can get out of it in point of commerce. I always give them a wide berth.

I do not even talk with every spirit who may chance to come my way. If a spirit comes to me either to impart or receive knowledge, I always welcome him, but spiritual tramps either in this world or the other are no associates of mine.

Mr. Partridge's brother gave him an item of commercial news, that was all; and he said at the time that he did it as a test.

This lack of close discrimination on Mr. Jamieson's part has landed him in the "miry clay" of materialism. I still have hopes that his sentence with that class of unreasoners is about out.

Now, ladies and gentlemen, I will put in the remaining moments of this speech replying to the remarks to which you have just listened. My opponent is now before you to account for all spiritual phenomena without admitting the presence of departed human spirits.

Please remember, it is no part of his work to look up

cases of supposed phenomena which may be thus explained; but he is to "quit himself like a man," by taking the cases I have already introduced, and others which I may bring forward, and explain them. This will furnish abundance of work for him during the remainder of this debate.

To say nothing of the cases which have been introduced from ancient and modern history, he will make it perfectly plain that something could come to Charles Partridge, using the name of his dead brother, and could thoroughly identify himself, beside telling him items of news that he never before knew, and could foretell certain other things—things which literally came to pass afterward. Under the wisdom of my opponent we are to march out from the ignorance and superstition of Spiritualism, into the full blaze of the noonday sun of Agnosticism. Now we expect to hear such lucid explanations of even Mr. Jamieson's mediumship as will make us wonder that we did not always take our Spiritualism without any spirits in it.

As for Madam Hauffe, and Immanuel Swedenborg, we will all, after his explanation, rejoice that, though the world has sat in darkness, lo, these many years, at last a great light has sprung up to enlighten us poor gentiles. We are now to be astonished that we ever could have believed that a spirit could exist. We are to be doubly astonished that we could have mistrusted that it was a spirit who came and gave the name of some person who once existed on earth.

It is true these floods of light have not begun to come yet, but, rest assured, they are on the way. We have promises in abundance; and you all know that a promise made by Brother Jamieson is not like the will-o'-the-wisps we call spirits; he makes promises to be kept. His words are, "I'll answer them all." That is all the facts I have produced. "Precious promise!" Ladies and gentlemen, if you live until the fulfillment of that promise, you are immortal.

In a former speech I read a report about Mrs. Hibbetts, of Muncie, Ind., holding a seance in the Spiritual Temple, in that city; there were 150 people present; the spirits came there and in the presence of all these people talked eight different languages. Now Mr. Jamieson asks me how I know there were eight languages spoken in that seance. I answer, I do not know it. I was not there.

The report in the Times says there were eight languages spoken by the spirits. I have interviewed, perhaps a dozen who attended that seance; they all say the same thing. How do I know that what they talked were languages? I don't know; I do know as well as human testimony can prove anything that this something talked the Chinese language, for they sent for a Chinaman who held a conversation with this what-is-it, and called it his father, and pronounced the talk real and correct Chinese language.

Something 'at this same seance pretended to be the mother of a gentleman who was there, and pretended to talk to him in his own language. Mother and son, one in spirit and the other in earth life, united in singing a Hebrew song, a song known to no others in the seance. This man claimed that he had sung that same song with his mother hundreds of times before she passed away.

There were people there of eight different nationalities, each of whom was addressed by these unseen intelligences, in the language wherein he was born. Really this was a repetition of pentecost. How we shall all rejoice when this is fully explained with spirits left out.

It will not do to deny this phenomenon, it was witnessed by too many good witnesses. When Mr. Jamieson rather questioned this story in Muncie, Dr. Peebles and I went to Mr. Hibbetts' home and asked Mrs. Hibbetts if she would try to get similar phenomena for us? She readily consented, and we heard three voices at once, one singing in one language and others talking in other languages. Neither Dr. Peebles nor myself would hesitate in the least to swear to this. Spirits who can do what was there and then done could do all that the extract which has been read says the spirits did on the occasion of the seance to which reference has been made. Mr. Jamieson, in commenting on this case, said, "It may be an astral, who knows?"

So it may; come on with your astral explanation, but don't use "may-bees." This can be explained without admitting the presence of departed spirits; come on with your very much needed light. None of your "may-bees;" we are two months too late in the year for them. Mr. Jamieson's promise was not that he would let loose a swarm of "may-bees" in our midst, but that he would explain the spiritual phenomena without admitting the

presence and aid of departed human spirits. Please, Brother Jamieson, come on with your explanations, we are getting anxious.

Dr. Bouton's case is next introduced. I will not at this time review that; I will only say, it is not a case in point. We care little for it one way or another. The thing this audience wants is that he take up serialism, the cases which have been presented in this discussion and make a reasonable explanation of them when the spirits are taken out of them.

Now my time is so near up that I do not care to enter upon my next argument for Spiritualism, so I will spend my remaining moments in the relation of one of the great evidences of the truth and the good of Spiritualism, as presented through that great medium and good man, Old John Brown, who went by the name of "The Medium of the Rockies."

I have heard him tell this circumstance several times, and I am quite sure that J. S. Loveland, who was intimately acquainted with him for years, published it in his life of that grand old man.

Once upon a time when Mr. Brown was out hunting in the Rocky Mountains, of Colorado, not a great ways from where Pueblo now stands, the snow was an inch or two deep on the ground, and the mercury below zero; night was fast approaching when the mule stopped and almost refused to be urged to go farther. When the mule started he only went a step or two when he stopped again; again he urged the animal on. When he was about to strike his mule, as Balaam struck the animal on which he rode, he looked ahead and saw a man standing by the head of the mule, as if to turn him out of the way. The moment Mr. Brown saw the apparition, it spoke in an excited manner, and said, "John, for God's sake go to the river with all possible speed." He said the mule seemed to catch the inspiration, for he voluntarily whirled and went for the river with all possible speed. As soon as he got near the river he heard a man groaning as if enduring the most terrific torture. When he got a little nearer he saw, by the light of the moon, a man lying on the ice. He supposed the man had fallen, and perhaps broken a leg. But such was not the case. He had set a beaver trap under the ice, and in reaching down to see if it was properly baited, he accidentally sprung the trap and caught his

arm in it. There the man was suffering all the agonies one could with a crushed arm; besides that the injured hand and arm were in the icy water of the river; the mercury was down so low that the man could at most have lived only a few hours.

John Brown, under spirit direction, saved this man. The man lived in San Francisco, when I was last there. Whether it was a father, brother, or a stranger who saved the man, we may never know; but one thing I do know, the man up to 1892, had not ceased to be thankful that there was somewhere in the universe a power which proved to be able to save him from a most horrible death.

Thank heaven! I believe that, "He shall give his angels charge over thee, and they shall bear thee up in all thy ways lest at any time thou dash thy foot upon a stone."

Laugh at me for this belief if you will, it is worth more to me than all the sneers of all the Atheists in the world.

MR. JAMIESON REPLIES.

A fine audience greeted the debaters at Lily Dale, N. Y., where the Spiritualists were holding one of their great camp-meetings. The presiding officers were Mr. George H. Brooks, Judge Richmond and Mrs. Clara Watson.

Moderators, Ladies and Gentlemen and My Esteemed Opponent:—We here continue our wordy war. Hasten the time when all wars will be of this character, bloodless, intellectual conflicts. Who could be insensible to the loveliness of this enchanting spot? Even you Spiritualists appear in no haste to exchange it for the Summer Land.

Can I do better than quote the words of your estimable poetess, Emma Rood Tuttle, in one of her late poems, "Speak Out." She quotes one who says, "Thoughts unexpressed are only half possessed." Then follows her ringing poem, every word of which I heartily endorse:

"You have the thought, and thought, alone;
You have grown, and grown, and grown;
You've opinions of your own;
Speak them out!

"You have reasoned long and well
In your brainy citadel;—
Outgrown creeds, the devil, hell,
Now speak out!

"Let the world know where you stand,
Love and wisdom hand in hand,
Lead the soul to highlands grand;—
O, speak out!

"Many earnest ones would know
How to shackling sins outgrow;
Tell them kindly what you know!
Dare speak out!

"Do not pause to veer, and please!
Cowardice is heart disease.
Would you feel a royal ease?
Then speak out!

"Feel at heart life's sacred worth,
Let it in your life shine forth,
East and west, and south and north,
O, speak out!

"Work to cleanse and educate;
Softens, sweeten, elevate;
Work before it is too late.
Soul, speak out!

"Do not fear the dark-browed throng;
Lead the lagging ones along;
Order 'Forward'—loud and strong,
O, speak out!"

On these lines of mental liberty have I worked all my life. True, I have been severely censured by some Spiritualists because I was once a Spiritualist and changed my mind, but your own Spiritualist journal, *The Progressive Thinker*, says:

"He who never changed his opinion never investigated a subject. He inherited his ideas from his parents, and

either lacks brains or energy to launch out for himself, and fashion opinions founded on his own observations.

"The true thinker doubts, investigates, mingles fact with fact, detects errors in his own reasoning, reconstructs his opinion and forms another, perhaps the very opposite from that originally entertained.

"The world makes mirth of such a person; if politics are involved he is termed a 'turn-coat;' if religion, he is a renegade, an apostate; if a scientist, he is eulogized as a devotee of Truth, ambitious to be right, indifferent to frowns or censure.

"Why should not the man whose active brain has led him to discard the errors of parental instruction in matters of religion be entitled to the same meed of applause bestowed on him who has gained truth in any other department of knowledge? Why should he be condemned, shunned, maligned? Can anyone answer? We cannot."

Ah, that every Spiritualist platform could be as broad as that! and every pulpit as free! I do not ask if the author of those noble sentiments believes in a continued conscious life. Enough for me that he believes in intellectual liberty here and now. I turn to the leading free-thought periodical, the Boston Investigator, and am surprised to read these words:

"Personally, we have no faith in debates. They usually leave matters where they were. The truth was never discovered in a personal debate. Most debates are enjoyed very much as cock fights, bear-baits and sparring matches. They are not edifying, instructive or educative. They settle nothing except that one party is better equipped or better able to present his side of the controversy than the other party."

This the Boston Investigator, which for seventy years unfurled the mottoes: "Freedom of Speech and Liberty of the Press." "Hew to the line, let the chips fall where they may." They no longer float to the breeze where they so proudly waved. When I abandon the principle of free discussion, I will at the same time give up free thought. They are inseparable. A Freethinker who has "no faith in debates" is a contradiction. Debates do not "leave matters where they were." He is mistaken. Do the debates in Congress, in parliament, in courts of justice "usually leave matters where they were?" The Freethinker who places debates on a level with vulgar sports, includ-

ing pugilism, has not thought as a Freethinker, but as an ecclesiastic.

You will perceive that I am free to condemn a Free-thinker when he is wrong, and uphold a Spiritualist when he is right. I have come to despise mere labels, mere names which divide people and prevent brotherhood.

Had free discussion existed throughout the past twenty centuries there would have been no "Dark Ages." It is dogmatism which begets despotism, and despotism gives birth to suppression, tyranny and hate.

Let the intellect of man and woman be free—let us help to make each other free. It can be done best through free speech, free discussion. If you cannot bear to be contradicted you have not unbounded confidence in your own belief. Let us be kind, courteous, loving in our discussions; for, is it not Noah Webster who said debate is for the purpose of "elucidating truth?" Why, then, should we snarl at each other because we do not see things alike? We are learning how to dispute in loving kindness. We are not going to beat and cuff and kick each other, as did the bishops under Constantine the Great. We can no more think alike than we can look alike.

Permit me to thank the management of this Cassadaga Free Association for their courteous invitation to conduct this debate on their grounds, fit to be the "garden of the gods." You Spiritualists are more numerous than I am. I feel like Daniel in the lions' den—a lamb among lions.

One thing more: I listened to your Carrie E. S. Twing on this platform in this spacious auditorium among the leafy bowers; her discourse, practical, sensible, humanitarian. If Spiritualism for the past fifty years had been of this type humanity would have been almost saved. But, my dear friends, I see not the least proof that the sensible benediction of Clara Watson, nor the inspired discourse of Carrie Twing, was inspired by departed human spirits. Do not know as they claimed to be. I admit they were inspired. And this is what my friend Hull says is an admission that genuine phenomena exist. Is human nature incapable of great achievement?

In this debate, which is to be officially published in a book, I will deal with the Enchantments of Spiritualism; Philosophy of Spiritualism; What and Where Is the Spirit World? Spiritual Jugglery and Unspiritual Jugglery; Genuine and Counterfeit Manifestations; Did Colonel In-

gersoll speak through the lips of Cora Richmond? Mesmerism and Spiritualism; Christian Science and Spiritualism. These, and more of such, will keep us busy for eight nights. If I will not have much time left to reply to my friend's arguments I am willing that they should have their full weight in your minds. I am not debating for the sake of gaining a victory over my opponent. Furthermore, we have agreed that this debate shall partake more of the character of a symposium, a merry feast of reason, a conference of philosophers, than an acrimonious debate, a mere contention for each point. We can afford to leave much to the intelligence of the splendid audience which I see before me to-night.

This will make eleven debates which I have conducted with Moses Hull, and never, in all these debates, have we uttered one unkind word to each other. Although we differ in our views upon Spiritualism we have been as brothers. No such record has probably ever been made before; and, yet, we have not spared each other's errors. He thinks I am obstinate, and I know he is!

Immortality! The theme of the ages, the song of the poet, the sphinx of eternity! "If a man die shall he live again?" Not only was it the inquiry of Job, but of millions of human beings whose hearts have been made to ache in the partings which death ruthlessly makes, sparing neither high nor low, millionaire nor pauper, religious nor irreligious. Immortality, a great mystery, but life itself a mystery fully as great. Does life originate on this globe. Did we really begin to exist on the earth for the first time? Here Theosophy takes issue with Spiritualism, as generally understood. Theosophy tells us that we have lived many times on the earth in different bodies and with different parents. If so I have forgotten all that occurred when I was here before I was born this time, and most of you are in the same life-boat with me. All through my journey I have tried to solve the mystery of life and death; read books, including a diligent study of the Bible; attended Spiritualist seances; witnessed what, in by-gone ages, would have been considered miraculous. Still, the same mysteries of life and death remain with me unto this hour. A preacher dare hardly speak this way, but I am free to speak the truth as clearly as I can see it, and rejoice in this liberty.

We may have light upon this problem, but who knows

that he is immortal? Who knows that there is an unending existence? No chemist pretends to know that matter is eternal. All he is warranted, in logic, to say, is that matter is indestructible, as far as he knows; but there is not a chemist who does not believe in the eternity of matter. The student of chemistry can make no headway in the science unless he adopts the principle, which is fundamental, that all matter is composed of atoms, because the science of chemistry is based upon the idea of the indestructibility of matter.

But my Brother Hull, in this proposition, is obligated to prove not unending existence, but future life; and, doubtless, you Spiritualists find your leading thought expressed beautifully by Victor Hugo:

"I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The earth gives me a generous sap, but heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the resultant of bodily powers, why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. Then I breathe, at this hour, the fragrance of the lilies, the violets, and the roses as at twenty years.

"The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which unite me.

"It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, 'I have finished my day's work;' but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight to open with the dawn.

"I improve every hour because I love this world as my fatherland. My work is only a beginning. My work is hardly above a foundation. I would be glad to see it

mounting and mounting forever. The thirst for the infinite proves infinity."

Yet, the inquiry still remains, "Who knows?" It is because it was unanswered that Spiritualists tell us their demonstrations were needed, and came.

Look over the literature of Spiritualism, and what new thought, what great discovery do you find? None. I prove it by your own authors. Says your eminent Spiritualist writer, Charles Dawbarn: "I have long ceased to expect any new thought from inspired lips, and the old teachings, with their wearisome iteration and reiteration, have become as stale as a last week's loaf, or a cold griddle cake." The average Spiritualist, he says, "has apparently stood pledged never to receive a new idea." "Not a single statement concerning the next life but may be contradicted with emphasis by a spirit mouth-piece across the street. We know positively nothing to-day as to any detail of life in the hereafter. We know nothing as to the reincarnation of man, or the immortality of animals. A most interesting statement through one genuine medium is positively contradicted by another interesting statement through a sensitive equally reliable. These good and wise spirits differ like mortals in their prescriptions for suffering ignorance. And they utterly fail us just when they have the brightest opportunities to serve the mortal."

"These 'spirit returns' give us no key to the mysterious absence of loved ones, long sought, but never found."

He adds that Spiritualists have "lost the power of independent thought. A new idea cannot be received unless brought by a spirit."

No liberal thinker objects to the diversity of thought among an intelligent people wherever they may exist; but the question remains, On what ground can such unreliable and contradictory communications form a spiritual philosophy?

My theory is that human beings do all that human beings do, and this accounts for all the contradictory and absurd sayings which are attributed to the departed dead. I do not say that all mediums are frauds. This would be ungenerous, unjust, unmanly. I do not say that all of Spiritualism is trickery, imposition, humbug. A man who says that shows that he has not studied the subject. In our next proposition I explain every impulse, every

emotion, every thought that is produced by humanity as having no other origin than humanity—all the art, all the science, all the invention, all the discovery connected with the progress of the human race has no other origin than the human race itself. To men and women and children belong all the credit for all the progress, all the improvement made on this earth.

You Spiritualists do not hesitate to say that the pagans, who for thousands of years asserted that the gods were always intermeddling in the affairs of men, were grossly superstitious. You say that the foundation idea of the Christian church, that an Infinite God inspired men to write a book—for the Christian contends that human beings could not write that book; impossible—yet you reject the Christian's explanation, while admitting all the beauty and truth to be found, like gems, scattered throughout its pages.

You deny the infallibility of the Bible, and yet you know that the best brains, the wit and eloquence of millions have been employed to prove that there is not a single mistake in the Bible. Here again you reject the Christian's explanation.

Christians believe that Jesus Christ was perfect man and perfect god, and they have used millions of treasure and centuries of time to prove it. To the Christian mind it is clear as the noonday sun—but you reject it all.

The tendency of the times is to explain everything that happens on the earth, aside from the influence of stars, suns, planets, meteors, as purely of earthly origin.

For awhile it was the custom to explain the cure of disease as the power of God. In later times Spiritualists have explained the cure of disease by the power of spirits, although many of them now conclude that disease is cured by the strong magnetic power of a human being. Christian Scientists are sure that disease is cured instantly by God himself. The Spiritualist denies their explanation and is just as sure that God has nothing whatever to do with it.

I cannot accept your explanation. You cannot accept that of the Christian Scientist, nor the Theosophist, nor the Mormon, nor the Catholic, nor mine. You have a right to your own explanation. Each one has a right to his own. So, you are not warranted in saying no explanation is given because it does not agree with yours.

Yours is not satisfactory to me. Mine is not to you. Let us, in all kindness, agree to disagree. Nothing is gained to either side by ill-nature, which should have no place in philosophic discussion.

You must not forget that millions of Christians have gone down to death—fell sweetly asleep in Jesus. Nevertheless, you Spiritualists insist they were deluded; but you cannot deny their earnestness and sincerity. It was reality to them. This is not a question of sentiment, but of fact. Is it not right for all to stand by their convictions? Mary Baker Eddy has an immense following among the best people in the land; and, I am sorry to say, many Spiritualists have uncharitably declared that they believe she is insincere because, they say, she was at one time a Spiritualist. Is it possible that Spiritualists are opposed to change of conviction?

Because strange phenomena occur in connection with human life Spiritualists tell us there can be no explanation unless there is a "spirit" in it. Because I do not accept yours you imagine me an extremely perverse individual, and not a spirit from the "spheres" has told you the truth about it. Nearly all my life have I searched, investigated, experimented to learn the great mysteries of living and dying, and after all I feel as the "good gray poet" expressed it.

"In the middle of the room, in its white coffin lay the dead child, a nephew of the poet. Near it, in a great chair, sat Walt Whitman, surrounded by little ones, and holding a beautiful little girl on his lap. The child looked curiously at the spectacle of death, and then inquiringly into the old man's face. 'You don't know what it is, do you, my dear?' said he, adding, 'We don't either.'"

In Scribner's appeared these beautiful lines:

THE TWO MYSTERIES.

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheek so pale and
chill;

The lids that will not lift again, though we may call and
call;

The strange, white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart-
pain;

This dread to take our daily way, and walk in it again;
We know not to what other sphere the loved who leave
us go,

Nor why we're left to wonder still, nor why we do not
know.

But this we know: Our loved and dead, if they should
come this day—

Should come and ask us, "What is life?" not one of us
could say,

Life is a mystery as deep as ever death can be;
Yet Oh, how sweet it is to us, this life we live and see!

Then might they say—these vanished ones—and blessed
is the thought!

"So death is sweet to us, beloved! though we may tell ye
naught;

We may not tell it to the quick—this mystery of death—
Ye may not tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or
intent.

So those who enter death must go as little children sent.
Nothing is known. But I believe that God is overhead;
And as life is to the living, so death is to the dead.

There are remarkable mental manifestations, yet no
proof that a spirit has anything whatever to do with them.
I take the position that such strange mental powers be-
long to the human being, and that it is groundless as-
sumption to say that there is a spirit back of the man's
spirit to prompt all he does on any occasion.

"Viggo Lerche, a Dane, 23 years old, who recently ar-
rived at Alto Pass, Illinois, from Copenhagen, to visit his
uncle, C. Jessen, is astounding the people by his wonder-
ful power of mind over inanimate matter.

"He will take a wood or metal object several feet long,
lean it against a wall at an angle of 45 degrees, focus his
eyes on it and within a few seconds the object will rise
slowly to a perpendicular position and stand for a minute
or so, then move toward him or fall back, just as his will
dictates.

"It is positively known that there is no trickery what-
ever in his performance. He discovered his power acci-

dentially several years ago while a student in a Copenhagen college."

"Just as his will dictates;" but my opponent would assert his own will could not do such things; although as soon as the man would shuffle off his mortal coil his own will could readily perform the feats, according to the phenomena and philosophy of Spiritualism. An insane woman exerted strength equal to three muscular men. It was beyond her natural physical power. Now why should you say, as the ignorant ancients did say in all such cases: "It is a spirit that has taken possession of her body"? They believed that all the insane were obsessed by demons. Spiritualists to-day say "by spirits." One explanation is as good as the other, and both of them are absurd.

Astounding! because I do not pay much attention to my friend's spiritual stories he is grieved. Wants me to explain the Mrs. Hibbett's trumpetings, three trumpets "used at once." "Different languages being spoken through them." Had he said the "three trumpets," "used at once" were blown by one spirit, at one and the same instant, I am not in an attitude to dispute it. I was not there, and my friend and Dr. Peebles, when they quietly, and under cover of "thick darkness," slid off by themselves to that seance, did not intend that I, who need "proof," should be there. At least, it looked that way in our Muncie debate. I was there where those wonderfully convincing seances were held; but I was left out. I know Spiritualists who obtain "tests" every day, while I cannot obtain one in a life-time.

"The trumpets talked," says Mr. Hull, "twenty-five feet from the medium."

Not a particle of proof in all this that a departed human spirit did the talking.

Now, honestly, were not those seances dark?

There are a few other points which I will notice later in the debate. No time now. This is one of my "precious promises." I will admit that if they are not more reliable than my friend's spirits you cannot depend upon them.

Of late years we have heard much about "independent slate-writing," and other kinds of independent writing and drawing, that is, spirits write direct, it is said. This begins to look like what I have been hoping for, calling for. Blessed thought! the spirits are going to write their

own letters. "Precious promise." They will "independently" write for themselves.

A Spiritualist writer in Chicago, W. C. Hodge, assures us that writing comes from the dwellers of the spirit world, "bearing every evidence," he says, "of the characteristics and identity of the writer, as much so as would be contained in a letter coming through the post from a friend, in the physical body."

Mr. Hodge says the mail from the spirits is a daily occurrence (a daily mail), and the letters bear every evidence of the identity of the writer—as much so as the letters we receive from earthly correspondents. If Mr. Hodge is not mistaken this is all very comforting. "Thousands of witnesses," he says, "will testify to letters received from the spirit world." This is a marked weakness in Spiritualism. "Witnesses" by the hundred can be found who will testify concerning the most wonderful manifestations—too wonderful—witnesses who have never been cross-questioned, critically examined; and, then, all this undigested testimony they expect should be received without a doubt, and the stories "explained," just as they tell and doubtless honestly believe them.

A tyro in logic ought to see that the letters themselves would be the best evidence, and they arrive daily! Not a letter of that kind has ever reached me, although there are millions on the "other shore" ready and anxious to communicate, and they know my address—if my good friend's hypothesis is true.

Ah, my friends, there is so much about this Spiritualism that is elusive! done in a corner, or in the dark, or just "over there"—in Chicago, "thousands of competent witnesses" ready and willing to testify.

Before this debating is ended I have wonders upon wonders to introduce, elaborately sustained by "witnesses."

I shall tell you stories that will pale my friend's sailor yarns into a corpse-like hue; stories which even my believing friend cannot believe, yet some of them attested by a thousand witnesses, in daylight at that.

Could such "tests" be given through the Chicago spiritual postoffice, as described by Mr. Hodge, letters from the dwellers of a spirit world would surpass in weight the entire mails of the United States. No home would be without its consoling message, whereas now millions of homes are desolate, not a single token from the dead, not a whis-

per from beyond the tomb. Is it not still "that undiscovered country from whose bourne no traveler returns?"

If those messages, mentioned by Mr. Hodge, which furnish such unmistakable proofs of the identity of the writers who have passed away, could be distributed, the wail of heart-broken humanity would cease. It is both a pity and a shame that such a boon should be confined to Chicago.

If one spirit would appear, independently of any medium, walk through the streets regularly, once a day, in the city or village where best known, it would make more converts to Spiritualism in a week than all the mediums of the United States have done in fifty years. Judging in the light of my own investigations, I know that there is a human being wherever there is a message; and this is the natural explanation, that a human being does the writing. He may think he is "inspired," but he does the writing.

Not one spirit of all the millions that have "passed over" has written one message, sent it through the post-office, or delivered it at the house, without the interposition of a human hand, or human agency in some form. That would not matter if we knew that a human hand did not do the writing.

It is claimed that a Crowell finished the unfinished writing of Charles Dickens, and because the style of Dickens is closely imitated, so that experts cannot tell where Dickens left off and Crowell began, it is assumed that this is a clear proof that the spirit of Charles Dickens finished that book. If it were impossible—impossible, mind you, for a man to closely imitate an author, this so-called proof of spirit existence and communication would weigh more than it does. Many an expert bank clerk has been deceived by close resemblance of handwriting, and authors are often misled by imitation of style. This applies to that famous poem by Lizzie Doten, called "Resurrexi," in imitation of Edgar Allen Poe's "Raven." I have not the least doubt that Miss Doten honestly believed she was "controlled" by Poe's spirit. It is a beautiful poem; I like it and have every word of it in memory, but knowing how skillful human beings are, I do not attribute to a spirit (whose very existence is assumed, not proved) what a mortal man can perform.

Miss Margaret Gaule, a prominent test medium, was

then introduced by the chairman, Mr. Brooks, who remarked that this Spiritualist Association invite the people of all beliefs to occupy your platform—all who will submit to criticism. We want the truth.

While these descriptions are being given, you are requested to keep perfectly quiet. I now have the pleasure of introducing, with the consent of both debaters, our co-worker, Miss Margaret Gaule, the medium.

Miss Gaule:—Mr. Chairman and friends, I would say in addition to our chairman's request, to remain perfectly quiet, that when the descriptions of spirit friends are given you do not turn around in your seats. I want to do the best I can for you. Many of you are here thinking some word may come to you. I cannot promise you one thing, but give what is given to me, successful, or otherwise. I can only depend upon the influence and impressions of the spirit guides.

The first spirit that comes to me is some one anxious to have me go to the back of the auditorium to that gentleman who stands near the post. Some one impresses me to come near to you, some one who is not satisfied with the conditions there. The spirit tells me she is Harriet. She brings with her an unsettled, dissatisfied condition, owing to some injustice toward you.

The Gentleman: That is true, every word. [Applause.]

For twenty minutes Miss Gaule passed from one to the other in the audience, giving names, dates, circumstances, which were instantly recognized by the recipients; but nearly all the communications were inaudible to the reporter. Every description, to the minutest detail, was acknowledged by the person to whom it was given, to be correct in every particular.

With a triumphant expression, Miss Gaule turned to Mr. Jamieson: "We need men like you. You are doing good by making people more careful in their investigations, although you think we are deluded. Do you think I would stand here and feel I am deluded? I would rather find a respectable position behind a counter, if I did not know it is true." [Applause.]

MR. HULL AFFIRMS.

Moderators, Ladies and Gentlemen, and My Esteemed Opponent:—All the way through this debate Mr. Jamieson has been guilty of begging the question at issue. He says, "Do they not repeatedly affirm that Christian Science which has captured so many Spiritualists, many of the better class, in its denial of matter and its exaltation of Mind, is a present-day delusion?"

Well, supposing we do, or supposing we do not, what possible bearing has that on the question at issue?

Supposing we do repeatedly affirm that Christian Science, in saying there is no matter is a delusion, does that make Spiritualism a delusion? cannot Christian Science be a delusion and Spiritualism be true? Cannot Christian Science be true and yet Spiritualism not be a delusion?

If Mr. Jamieson will stop his mentioning different theories long enough to show us some of the logical sequences so far as Spiritualism is concerned, whether his theories are or are not true, he will confer a favor upon me, and I think the entire audience will appreciate it.

He says that Christian Science teaches that "no departed spirit ever communicated." Perhaps; what difference does that make?" The unsupported dictum of a Christian Scientist proves no more than the same would from Mr. Jamieson.

At best, such testimony is only negative, and shows the lack of logic on the part of the Christian Scientist. A Christian Scientist may know that he has never seen nor heard a spirit, but will Mr. Jamieson tell me how he can know that I have never seen nor heard one?

"Hundreds of thousands of people," as Mr. Jamieson says, may be emphatic in their expression that no spirit

ever communicated. All such are the legitimate descendants of the Irish lawyer, who, when his client was proven to have stolen a ham, asked the court to not bring in a verdict just yet, as he would bring in a dozen witnesses to prove they did not see him steal the ham.

He next says Spiritualists acknowledge that there are frauds in their ranks, and adds, "What is all this but delusion?"

Will all this prove that that which is not done by frauds is delusion? Selling sand for sugar is a fraud and delusion, but it does not prove there is no such thing as sugar.

Now allow me to leave off following up Brother Jamieson's remarks long enough to follow up the delusion cry and treat it as it deserves.

The cry of delusion after Spiritualism is now fifty-three years old, and yet all the opponents of Spiritualism cannot tell in what the delusion consists. Mr. Jamieson cannot agree with himself through an entire speech on the subject. Those who have followed the devious paths of the opponents of Spiritualism have found them all agreeing that it is a delusion; beyond that they are all at sea. It is interesting to hear them tell in what the delusion consists; first, it was all done by the toe joints, then by the knee joints. These theories hardly lasted until the ink was dry upon the pens of the experts who had thus exposed Spiritualism. It is true that for a time the Fox girls were bought off; and said it was done by the toe joints, but there were so many phases of the phenomena that the toes could not touch that the second batch of joints did not last as long as the first. In a few months the girls themselves came out and said they were only fooling a set of "smart fellows" who wanted to make a fortune out of their renunciation of Spiritualism.

Next came the trick theory, but when that was tested it failed. Nobody who advocated it showed where the trick was or in what it consisted. These people were offered all the way from one thousand to one hundred thousand dollars to expose the tricks. Even Mr. Jamieson has had a few golden opportunities since this debate began; but he is not mercenary enough to accept any of them.

Others informed the world that Spiritualism was a series of electrical delusions; but when they were pinned down to explain them they universally confessed they

knew little or nothing about electricity. Expert electricians can make electricity carry messages around the earth so swiftly that time is knocked out, they make it propel our cars, light our streets, warm our houses and cook our food, but so far have utterly failed to make it do Spiritualism, so it is relegated to that band of deluded delusionists who are as certain that Spiritualism is a delusion as they are that they are born.

Next comes that sub-conscious intellect, and other like vagaries, each one contradicting all the others; all agreeing in only one thing; that is, that Spiritualism is a delusion. What matters it if one of these delusion theories kills all the others? they would willingly give up-nineteen of their hundred contradictory theories if by so doing they could fatally stab Spiritualism. But amid all this clamor of contradictory theories Spiritualism goes on planting itself more firmly in the human heart every day.

Now I will make and argue a few propositions which will, I think, expose the other side of this delusion question.

1. I will argue that if Spiritualism is a delusion it is a giant delusion. It is so strong and so cunning a delusion that for fifty-three years it has defied all the argu-eyed opposers of Spiritualism in the world, friend Jamieson included, to find out in what the delusion consists. This has been fully illustrated in the various efforts which have been made to expose it. Each of these theories has been as contradictory to all the others as was the tongues of those other Babel-builders who were determined to invent a theory by which they could get to heaven some other way. These theories have, each in its turn, followed their predecessors, to an untimely grave. Mr. Jamieson joined the allied anti-Spiritualist forces about a quarter of a century ago, and they had great hopes that he would help them out, but alas, he has not even succeeded in agreeing with himself, and the confusion of tongues is greater since his theories began to mix with the others than ever before. He fails to even agree with himself through even one of his thirty-minute speeches. There is not an anti-Spiritualist on earth who can tell just where the delusion comes in and makes his theory agree with itself for more than ten minutes at a time.

In this discussion some of us got ready to follow Mr. Jamieson into materialism and Agnosticism; but when we

got there, lo, and behold, he had moved on and was suggesting Theosophy as the great deliverer which was to lead the world out of Spiritualism. We accepted that issue, but when we got there he was off hobnobbing with Christian Science. The next thing we knew he performed another double somersault and was leading his follower, if he had one, down into the old Christian arguments against Spiritualism. Like the "wicked flea" the colored gentleman tried to capture, whenever he got his finger on him he was not there.

I now feel to say a few words on Mr. Jamieson's introductory thoughts. I endorse about all he said. Especially do I endorse that poem he quotes from Emma Rood Tuttle. Such poems as that nearly always come, as that did, from Spiritualists. I like to "Speak Out," and like to allow that privilege to others. Brother Jamieson, I believe, has always spoken out. For that he deserves the same amount of credit as some who are listening to him this evening—no more. Professors William Lockwood and J. Clegg Wright, Clara Watson, and Aunt Hannah Stearns, and other heroes and heroines, have ever spoken out as boldly as Mr. Jamieson has. Their lights never yet went under a bushel, but on a candle-stick.

A few ignorant Spiritualists, like some other ignorant people, may have censured Mr. Jamieson for his change of opinion; still it was not because they denied his right to follow his convictions, but because they doubted the sincerity of those convictions. Does not Mr. Jamieson know that there are honest people who cannot see that other people are sincere who differ from them? Such are not worth quoting; and if Brother Jamieson were not super-sensitive he would never refer to them.

I think Brother Jamieson has expected too much. He wanted Spiritualists to hire him to go to their societies and bring all his immense talents to bear on the weaklings in Spiritualism. While Spiritualists have such hard work to support their own workers, they do not care particularly about helping to tear down the truths they are organized to build up. People seldom do that, and the Spiritualist society which would have done so would have acted foolishly indeed.

The editorial quoted from *The Progressive Thinker* is about what every sensible Spiritualist would have said. *The Thinker*, and other papers advocating Spiritualism

all agree in advocating free speech. Indeed Spiritualists have done more than all the world beside in that direction. They have put women on their platforms, and compelled other denominations to follow. No religious denomination, with the exception of the Quakers ever did that until Spiritualists set the example. Mr. Jamieson need have no fear of meeting intolerance here. If he will stay through the camp he will hear a Mr. Mason, a Rev. Morgan Wood, and others who do not pretend to be Spiritualists. No one comes upon this rostrum with a gag in the mouth. Lily Dale Spiritualists are all of the liberal stamp.

The castigation given the Boston Investigator is hardly justly deserved. The Investigator is and has been one of the most liberal papers in the world. Debates have been abused; what the Investigator says of debates, as generally conducted, is true. When the Investigator says: "Most debates are enjoyed very much as cock fights, bear baits and sparring matches," it tells a truth which nobody knows better than Mr. Jamieson. He and I seldom get large audiences at our debates, simply because we do not blackguard and abuse each other. Let it be announced that Hull is armed for Jamieson, and that Jamieson is to knock Hull off of the platform, and that if Hull attempts to get on again Jamieson will kick him off, and I will guarantee a crowd.

The Investigator is right; debates seldom make converts or settle questions; they are seldom eminently elevating in their tendencies. People will even go away from this debate holding different opinions about the issues and the arguments.

The Investigator has not "abandoned the principles of free discussion." Brother Jamieson is over-sensitive in this matter. Most debates have been down on a level with vulgar sports, and I say, if men cannot meet and discuss their differences of opinion, as gentlemen, they had better never meet in debate.

I endorse all my worthy opponent says about the management of this camp; also about beautiful Lily Dale. Mr. Jamieson will also find out that the campers are, for the most part, liberal, intelligent and broad-minded people. They do not claim any great honor for it either. It is perfectly natural to them.

We have listened to a few of Mr. Jamieson's promises,

or threats. They please me. When he gets ready to fulfill them he will discover that "I am with him always, even unto the end." We are all interested to know "Where and what the spirit world is," especially from a Materialistic or Agnostic standpoint. His sermons on "Spiritual Jugglery," Cora Richmond, and Col. Ingersoll, and Mesmerism and Spiritualism, will no doubt be interesting.

We are not debating the question as to whether Theosophy is, or is not, correct; nor as to whether Mr. Jamieson ever was, or was not here before. He says he does not remember of having been in this world until the present visit; perhaps not. Does he remember of being a babe? of cutting his first tooth? Will he say he never drew his sustenance from his mother's breast because he has no particular remembrance of it? I do not know that I was ever on this earth before, but I will not depend upon a lapse of memory to prove that this is my first advent here.

I do not positively know that I am immortal, but I do know that some people live after the death of the body. I have seen and talked with them. Jesus said: "Because I live ye shall live also." I think because those live with whom I have held conversations, there is a fair prospect for me to continue to live after I shall have thrown off flesh and blood. I am no more prepared to assert immortality than Mr. Jamieson is to assert the eternity of matter. Neither Mr. Jamieson nor I know matter is not eternal; in fact we both believe it is; and, as life continues beyond this physical existence, I can see no reason why it should ever cease.

I enjoyed Mr. Jamieson's quotation from that good old Spiritualist, Victor Hugo, as I did that poem from that other Spiritualist, Emma Rood Tuttle. I hope he will enrich his speeches with many such spiritual gems. Though Mr. Jamieson is an interesting talker, he is particularly so when drawing his inspiration from spiritual sources. Such gems form restful oases in the deserts of his materialistic philosophy.

Next we have presented the poem, "The two Mysteries," a good poem, and fairly well rendered. It was a real relief. He has quoted several poems; they were about all written by Spiritualists, and are worthy a place in this debate. As he is a better reader than debater, I would

advise him to cease to try to debate and place himself before the world as a public reader of poems.

Several times my worthy opponent has expressed his dissatisfaction with our being compelled to have mediums. His friends, if they know anything, know who he is, and where he is; why do they not come directly to him? Why do they not speak out? Why should they use raps, tips and other signals? I am not now quoting his exact words, but I am giving you the substance of what he has several times said.

To all of this I answer that I am thankful that we have such means of communication as we have. Perhaps, when we have faithfully used this to the full extent of our ability, we may be worthy of more. I have been in a boat on the top of the sea while others have been working on a sunken vessel at the bottom; we did not converse as Mr. Jamieson and I talk to this audience; we were very glad to have a few meager signs by which we could make our wants known to each other. I might have screamed to the workmen down below: "Here, if you want to talk to me why do you not speak out as we did before you went down there?" I do not believe in these wire and rope-pulling methods."

I once knew a man who had lost his tongue; he was an intelligent man, and was glad to use such methods of conversation as the exigencies of the case demanded. I talk by telegraph and telephone to people many miles away. Instead of grumbling at the clumsy methods of conversation, I have seen people who were quite glad to use the sub-marine telegraph to converse with their friends on the other side of the ocean. I am no more glad of the privilege of using the telegraph and its operators than I am of reaching my friends on the other side by means of the mediumship which has been vouchsafed to some here in this world.

Mr. Jamieson quotes from Charles Dawbarn the words, "The average Spiritualist stood pledged never to receive a new idea." I am really glad that he happened to select that sentence from our erratic brother, Mr. Dawbarn, rather than some others. No one knows better than Mr. Jamieson that this is not true; and in quoting it Mr. Jamieson becomes particeps criminis. If I wished to prove Spiritualists the most progressive people in the

world there is no one to whom I would appeal sooner than to Mr. Jamieson.

If any one of you will ask Mr. Jamieson to-night after this debate closes, or to-morrow morning, who are more progressive than any other people with whom he is acquainted, he will tell you, the Spiritualists. Why does Mr. Jamieson quote such sentences as this when he knows as well as he knows anything, and when on his oath he would testify that they are false?

Possibly Mr. Dawbarn is correct when he says, "We know positively nothing about the detail of life in the hereafter." I am not sure that Mr. Dawbarn's theory is not correct. He holds that a spirit in coming in rapport with earth is compelled to get into a condition nearly analogous to our sleep, and that mediums are never quite themselves when entranced; hence his talks about "fog-lands." If this is true, Mr. D. is correct. If not, not.

I am inclined to think in any case that this theory is quite true of both Mr. Dawbarn and Mr. Jamieson. Agnosticism boasts, truthfully boasts, of its lack of knowledge. It is impossible to make the physical senses comprehend spiritual things. Paul informed his readers that "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned."

He also says, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him." It is true that the man born blind cannot comprehend colors; the deaf man cannot comprehend what music is; so it may be that we cannot in this life fully understand all the minutia of the next stage of existence. Of course, these "good and wise spirits," may, as Mr. Dawbarn says, "differ like mortals in their prescriptions for suffering ignorance." On one point, however, they will not differ, that is, that spirits are not infallible. If they were they, perhaps, would not differ in their prescriptions for the cure of sin and ignorance.

When either Mr. Jamieson or Mr. Dawbarn says that "Spiritualists have lost the power of independent thought," or that "a new idea cannot be received unless brought by a spirit," they say what they both know is untrue. When Mr. Dawbarn utters such sentences, and Mr. Jamieson repeats them, they both do it with the idea of

deliberately slandering those whose arguments they cannot meet.

I ask Mr. Jamieson here and now, is the sentence which he has just quoted with approval from Charles Dawbarn, true of Professor Lockwood, or J. Clegg Wright? Will he point to Mrs. Clara Watson, or Aunt Hannah Stearns and say, Mr. Dawbarn's words are true when applied to them? Brother Jamieson, please be honest, and tell me, Will you apply Mr. Dawbarn's words to either of the Gas-ton, to Mrs. Hull or myself? Here are several hundred campers, will you pick out any half-dozen of them to whom the words used by Mr. Dawbarn, and quoted by yourself, will apply? Do you feel good in quoting such statements, knowing as you do, that they are absolutely and maliciously false? When men get down to dealing in such stuff as that, it is a sign that they themselves regard their cause as being hopelessly lost.

Mr. Jamieson next wants to know on what grounds we can base a Spiritual philosophy when the communications are so unreliable? I answer, men prove their existence by their mistakes and falsehoods as readily as they do by telling the truth. No man can lie to us if he does not exist.

Next, my worthy opponent acknowledges that "all Spiritualism is not trickery, imposition or humbug." Very well; that admits that there is something genuine in spirit manifestations. It is upon the genuine that I build my Spiritualism. One genuine spirit manifestation, one that is "not trickery, imposition nor humbug," is enough to prove all that I affirm and Mr. Jamieson denies.

I believe with Mr. Jamieson that the pagans thought their gods did many things that they did not do. Yet, I believe that the gods, which were departed spirits, did often help them; and that evil spirits, or spirits not in harmony with many things which some of them wanted to do, often interfered with their work. The same is true of certain biblical manifestations. In their estimation every evil spirit that came to any one was God-sent.

God sent an evil spirit between Abimelech and the men of Shechem, Judges ix:23. In I. Sam. xvi:14 you will read, "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." You will find the same thing referred to in verses 14, 16, and 23. Similar things are found in many places in the Bible, to

one of which I will briefly refer. In I. Kings, twenty-second chapter, you will find in verse 5, that four hundred of these prophets, or mediums, who were influenced by spirits, who had evil designs upon King Ahab, were gathered together on purpose to deceive the king. They all went to the king with a lie in their mouth. Micaiah said to the king, in verse 29, "Now therefore the Lord hath put a lying spirit in the mouth of all of these thy prophets, and the Lord hath spoken evil concerning thee."

In Joshua xi:20 you will read, "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that they might destroy them utterly."

Now, when it is considered that the Lord is like all other gods, only the spirit of a dead man; and, when it is understood that there is about every shade of opinion on the other side of life that there is here; and that spirits will work as hard for their cause there, as they would have done here, all is plain.

Spirits work on every side of every question that comes to the front. When Jeremiah said, "O Lord, thou hast deceived me, and I was deceived," he told the truth. The mistake was in supposing that this Lord was an infinitely wise and good spirit, instead of a spirit of a departed human being, and, perhaps an earth-bound spirit at that. This Lord could, when he thought it necessary, lie and deceive, as men sometimes in this life think it necessary to falsify.

With this view of the case the pagans may not have been so superstitious as is supposed in thinking the gods worked for and against them. Nor do Spiritualists believe that the Christian church is not greatly mistaken in supposing that the writers of the Bible were more or less inspired. Their mistake is in supposing that this inspiration came from the Deity and was therefore infallible.

Mr. Jamieson, after stating the Christian views, said, "You reject the Christian explanation." Yes, we reject a part of their explanation, and offer a better one in its place. But we do not reject the phenomena which they seek to explain. The Christian's mistaken explanations grow out of that other mistake that the phenomena, instead of coming from departed human spirits of varying intelligence and opinions, proceed from the source of Infinite intelligence.

But supposing we do deny the infallibility of the Bible,

and that its inspiration comes from God, what has all that to do with the question in debate? Will Mr. Jamieson show some connection between the speech under review and the question we are debating?

Mr. Jamieson says, "You deny the infallibility of the Bible, and yet you know that the best brains, wit and eloquence of millions have been employed to prove that there is not a mistake in the Bible."

This is all true, but what does it prove? Intelligent, witty and eloquent men have been employed on every side of every question in the world. Christians have never employed a more intelligent, witty, nor brainy man to defend the Bible, than was the late Robert G. Ingersoll, who employed himself to show up "The Mistakes of Moses," and other authors of those sixty-six tracts, known as the Bible. Again I must say that I fail to see the logical connection between Mr. Jamieson's statements and his conclusion which is, therefore, "the spiritual phenomena and philosophy can be explained without admitting the agency of departed human spirits."

[At this stage of the debate there was an interesting episode in the form of "slate-writing" manifestations. The following communications were written upon closed and bound slates, securely tied, and afterwards copied from the slates for publication in the official report.]

Esteemed Friends of Cassadaga: In all experiments coming under my observation in psychometry, that science through which the soul of things is reached, I found that the psychometer in reaching his conclusion always placed himself in personal direct contact with the letter or article through which the past or the future was to be revealed, as such letter or article was presented to view. I notice that Margaret Gaule in her vivid revealing of her vision into the soul of things and the souls of translated human beings about her, does not employ this contact or sight of the psychometer. She does not require the relic of Shakspeare, the pebble from the streets of Jerusalem, the brick from the ruins of Babylon, the coarse lock from the Egyptian mummy nor the golden ringlet tenderly cut from the curly head of the little boy who breathed his last on earth to-day. Her vision is clear as a spirit's is, and she operates through processes unknown to psychometry.

as I understand psychometry.—Truly, Wm. Denton.

I refer to Miss Gaule, as she is in prominent evidence here.

Gentlemen: I enjoy your debate as much as I enjoyed riding a mule when a boy in Kentucky—I never knew which side of the fence I would finally be thrown.—Your friend, as ever, A. Lincoln.

After all, the decision, the opinion rests with the populace, not the debaters nor the moderators. The great American people think for themselves.—S. B. Brittan.

Hail to you, Moses Hull and Jamieson! We, on this side, are in no doubt of the facts of the proposition of the debate, but we are watching and listening with unceasing interest to the unique and brilliant arguments you are both so earnestly presenting.—Addison B. Read, Beales E. Litchfield, Mary Hodge, George Pogue, Harry G. Judd, Staff Radure, Geo. Liddicoat, Eveline Earle, David Bailey, Elisha Merritt, Oliver G. Chase, A. B. Caldwell, Orpha Hammond Toucey, Calphemia A. Bowers, Charley Bach, Horace Seaver, Susan Carroll, C. W. H. Eicke, Reuben Carroll, Daniel Gurley, George Wirt Lathrop, R. G. Ingersoll.

MR. JAMIESON REPLIES.

Mr. Chairman, Ladies, Gentlemen and Worthy Opponent:—It is not “begging the question” to say that there are various explanations in the world besides yours. Is it not Mr. Hull who does the “begging,” by taking for granted the thing to be proved? How often he has assumed as true, that spirits exist and communicate, when this is the very question at issue. Says Mr. Hull: “Cannot Christian Science be true and yet Spiritualism not be a delusion?”

Decidedly, No! This remark proves that Brother Hull has never studied it. If Christian Science is true, Spiritualism is a delusion through and through. A million people, many of whom were once Spiritualists, decide in favor of Christian Science. Indeed many Spiritualists assert that Mary Baker Eddy, its founder, a refined lady, was once a Spiritualist and a medium—which “soft impeachment” she emphatically denies.

I quoted from Mr. Dawbarn, a philosophical writer, and leading Spiritualist, that Spiritualists stand pledged to receive “no new idea.” Why does he leave out the word “apparently?” He attempts to show how ridiculous that is, by saying that the able gentleman who is here giving instruction, Professor Lockwood, is “pledged not to receive a new idea.” There again crops out my friend’s sophistry. He reasons from the general to the particular. Mr. Dawbarn did not say, and I did not, that *all* Spiritualists stand pledged to not receive a new idea, and Mr. Hull knew it.

I have said mediums cannot bear cross-examination. Mr. Hull responds, “Of course, then, spirits cannot exist and communicate.”

As I never yet found one medium who can pass suc-

cessfully a rigid cross-examination; as no spirit, purporting to communicate, could ever give an account of himself as fairly and fully as if he were living on earth; as I never found one "spirit" who did not break down hopelessly under a cross-fire of direct questions—I have tried it with the best mediums in the world, Henry Slade, Foster, J. V. Mansfield, Mrs. Thayer, Mrs. Andrews, Mr. Mott, Mrs. Hardy, Mrs. Ferris-Holmes, the medium who so grossly deceived poor Robert Dale Owen, one of the most trusting, honest-minded men that ever lived, I reason that it is not likely that spirits communicate.

We have had a slate-writing "manifestation" here to-night, Mr. Keeler's, a clever performance. The committee washed the slates, or helped to wash some of them. Mr. Keeler brought them here, a dozen or so. I asked the privilege of sending for two new slates, brought by Mr. Bach, publisher and editor of "The Sunflower." I requested Mr. Keeler not to wash my two slates, and then I wrote on a slip of paper a prophecy, "I will get no writing on my slates," and handed it to Miss Gaule. I was willing you should proceed in your own way without any interference from me. You have done so, with this slight exception. Miss Gaule has the writing I gave her.

Miss Gaule: Yes; it is as the Professor says.

Mr. Jamieson: Are you not aware that there are chemical processes for producing similar writings? and that unless the slates are washed the writing will remain invisible? You ask me to believe that spirits produced that writing inside those slates since they were brought into this audience; more swiftly written than a human being could write the messages. I write shorthand, and could not have written the same number of words in less time. Now, how does my friend Hull know that spirits wrote a word of those messages? He does not know. It is "faith" with him. How do the members of the committee know that the lines were written since the slates went out of their hands? They may say they carefully washed the slates, and that they know there was no writing on them after their thorough washing. I do not call in question their sincerity, but I do say, from what I know of chemical writing, that just such writing has been produced by persons who live in fleshly bodies. This being the case, how can I be expected to believe that spirits wrote? If the spirits did this writing they ought to have

gone to less trouble, written on a single slate in plain view. As it stands it too closely resembles a miracle, and Spiritualists discarded miracles long ago.

Here is your eminent lecturer, Mr. J. Clegg Wright, conducting classes in this auditorium on psychic phenomena, and listening to this debate, a gentleman of whose attainments I have a high opinion; but often find it difficult to take him seriously, as he is quite a humorist, and when Mr. Hull asks me seriously to "explain" such things as Mr. Wright relates it borders on the ludicrous.

Says Mr. Wright: "We have not fathomed the depth of the spirit rap. We have not explained it. We have not fathomed that mighty law which enables a spirit intelligence, a soul intelligence, to manipulate matter. Science has not yet explained how my soul can lift my arm."

Yet Spiritualists are calling upon the world to "explain" their phenomena. Mr. Wright admits that Spiritualists have not even explained the simple rap. He says:

"A man is not warranted in believing in a spiritual world on any philosophical hypothesis you can present. Philosophy has failed to establish the continuance of consciousness after the death of the body. There is no proof of the continuance of human consciousness after death, if you bar out the phenomena of Modern Spiritualism. And I want to say, further, that it is mediumship that is to establish the fact and nature of everlasting life. It is not the philosopher that is to do it; it is not an artificially ordained man or woman that is to do it, but it is a God-Almighty medium that is to do it."

I agree, that no man is warranted, on any philosophical ground, to believe in Spiritualism; "mediumship" has so often been tried and found wanting; the phenomena have again and again failed; and mediums always fail to give satisfactory information about the "nature of everlasting life." They are in the dark, with the rest of us. I will show this when I come to speak of the spirit world.

Many of the astounding things done in the name of Spiritualism have a suspicious resemblance to legerdemain, and I am strongly of the opinion that Brother Wright was imposed upon when he says:

"I have witnessed some of the experiments made by Mr. Blackburn under the most rigid material conditions, on the subject of materialization. I have seen a girl weigh-

ing ninety pounds securely encased in a wooden box, that box suspended on a balance, and a mechanical registration of all movements during the seance and the weight of the medium. I have seen come from that box a form weighing fourteen pounds and standing six feet, two inches. While the medium was in the box locked up I have seen and had on my lap a little baby with a black skin. I have carried that baby about, and I have seen that baby dissolve in my arms. We called that baby 'Poco.' Poco could walk and Poco could talk, and I have seen that little thing weighed and it weighed fifteen pounds, and in less than two minutes it weighed thirty-seven pounds. I have seen a wax mold taken of that little foot. The foot was put in parafine that was nearly boiling hot, and then the foot plunged into cold water, and backward and forward until the wax made a stocking on the foot, the little foot immediately dissolving in the stocking and leaving the parafine wax stocking behind; a demonstration, a physical demonstration."

I have seen more wonderful manifestations that those, and never assumed that they were demonstrations of "everlasting life;" or that spirits exist beyond the tomb and climb back to this world.

Brother Hull tells us spiritual stories, and says, "Now, explain them," just as if there could be no possible mistake in a single detail. Could not Brother Wright be deceived when he says:

"I was present at a seance in Liverpool when Dr. Sexton was there. Dr. Sexton was the companion of Charles Bradlaugh in his advocacy of those ideas and trains of thought common to the secularist school of England. A number of others were present. The medium never sat for money. When Richard Carlyle died—not Thomas Carlyle, but Richard Carlyle, the political economist—he left this provision in his will: that his brain should be dissected for the benefit of science, and it was ordered that Dr. Richard Hitchman, of Liverpool, should do the work. Dr. Hitchman was present on this evening. They had no such thing as a cabinet there, and there came rolling on the floor a head and nothing more, and it rolled up onto the lap of Dr. Hitchman—a tall man of magnificent physique; but he shivered. Though he had cut to pieces hundreds of heads in his time, he shivered. 'Richard Carlyle,' said he, and the lips moved. A ghastlier scene

I never saw in all my days. I have seen the dissecting table; I have seen ghastly pictures of dead men and dead women, but never saw anything so horrifying in all my days as the rolling of that head onto his lap and then passing away. The lips seemed to move, and the eyes turned in their sockets. It was a perfect representation of the head of Richard Carlyle."

That ghastly "rolling head!" If there is a law which will enable the spirits to do such horrifying things, why should the demonstration be so rare and confined to so few? Are the resources of the spirit world so limited that such a spectacle cannot be produced for millions?

How gratifying it would be in the homes of this world if the pleasant experience next related by Brother Wright, could become universal. There are millions on "the other side" ready and willing to make themselves known, if dependence can be placed in reports from "beyond the river."

Says Mr. Wright: "Shadowy forms would come, that you could put your hand through. On one occasion I saw the form of my mother; she seemed to come out of nothing and stand there. Some of you remember the kind of bonnets the ladies wore in 1850 and 1851. It was always a mystery how my father kissed my mother when she had her bonnet on, for it looked so far into the tunnel formed by the bonnet; but somehow I guess he managed it! But anyway, this was the bonnet, and a large umbrella was in her hand and she stood there. I met her and stopped and stood and watched her until there was nothing left but the umbrella and it stood there when everything else had vanished."

Surely, there are good things in Spiritualism, like the poems of Emma Rood Tuttle and Lizzie Doten. Who says there are not? But the point is, are they proof that spirits exist and communicate? I hardly think Spiritualists who doubt my sincerity will thank him for his left-handed defense of them—he says they are "ignorant," "not worth quoting." He thinks it would be suicidal to have invited me to Spiritualist platforms "to tear down the truths they are organized to build up;" would have a bad effect "on the weaklings in Spiritualism." Where are their guardian angel guides? Why is it that people distrust liberty? It is so good for us, but dangerous to "the weaklings." Perhaps I do "expect too much" of

them, as he says. I did suppose that Spiritualists could maintain their teachings against all opposition. Thirty or forty years ago they claimed they could, and invited criticism of every kind; but now they are not as broad, liberal, truth-trusting as they were then. If the "heathen" were as fearful of listening to Christian missionaries as Hull admits Spiritualists are to what I have to say, there would be no converts.

Mr. Hull endorses *The Progressive Thinker* on mental freedom, and *The Boston Investigator*, which expresses just what it has often complained of the pulpits of Christianity for teaching—that "debates settle nothing" except the ability of one over the other. Is this not so in law courts and congresses and parliaments. Should they be abolished? Do lectures and sermons "settle nothing?" Says the *Boston Investigator*: "The truth was never discovered in a personal debate." "Personally, we have no faith in debates." Nor has the Czar of all the Russias. Spiritualists and Materialists have often denounced the Christian ministry for its opposition to debate. And, did you ever think of it, a man who opposes debate makes himself absurd; does the very thing he condemns, debates against debates, argues against argument?

Has Mr. Hull no faith in debates? Why, then, is he here conducting this debate? What is the matter with my friend? He says "debates have been abused." Certainly. So has liberty. So has free speech. So has your stomach. Will you abolish them all, therefore?

He says "people will even go away from this debate holding different opinions about the issues and the arguments." Why, of course. Is this not all right? Is it not intellectual liberty? Do people not go away from lectures, sermons, political speeches with "different opinions about the issues and the arguments?" I should hate to have people go away from this debate thinking I had said all the wise things and Hull all the foolish. I am sometimes afraid they will! His leading characteristic, I do not wish to be personal, is inconsistency. He says "the *Investigator* is right," *The Progressive Thinker* is right—right opposite. Everybody is right except Jamieson. It will never do to admit that he could be right, even if he agreed with Hull! I am puzzled to know whether Hull believes in debate or not. He does, and he doesn't. He re-

minds me of Lorenzo Dow's description of Calvinistic decrees:

You can and you can't,
 You shall and you shan't;
 You will and you won't,
 You'll be damned if you do,
 And you'll be damned if you don't."

I wish one million copies of my booklets, "Is Controversy Dangerous?" "The Bible in Favor of Debate," and "Truth Demands Debate," could be circulated. The country needs them. They instruct on these very questions, go down to the bed-rock of mental liberty. My brother says I am very sensitive on this matter. Not more so than Thomas Paine was on "Independence," Patrick Henry on "Liberty," Paul on "Christ and Him Crucified," and Moses Hull on "Spiritualism."

I promised you some stories more remarkable than any related by my friend, and phenomena which cause him to shine dimly by borrowed light. I shall not allow him a monopoly of the "wonder world."

Says the Calcutta Mirror: "Two young men of Boston, while on a journey through India, witnessed an exhibition by a fakir in a small village outside Calcutta. The fakir was performing the usual experiment of making a rope descend from the clouds and a man came down the rope, who ascended by the same route after having his head cut off. The exhibition was in an open square before 1,000 spectators. Everyone saw plainly what was happening.

"The two Bostonians had cameras with them and took numerous snap shots of the exhibition in its various stages. They intended to write an article upon the subject for a magazine, and illustrate it direct from photographs. They developed the plates with much interest upon their return to Boston recently. They were non-plussed when they saw the results. The photographs revealed the fakir, surrounded by the crowd, with astonishment, bewilderment and horror depicted on their faces; but the extraordinary decapitation they had witnessed did not show upon the sensitive plates. The crowd standing around were apparently looking at nothing in the photographs.

"What they saw had not happened at all, but they

merely saw it in their mind's eye. While there is nothing remarkable in the force of suggestion, when applied to one person, it would not be impossible for an impression, such as the event which the Boston men saw, to be conveyed to one person in hypnotic condition. The circumstances at the Indian fakir's exhibition were, however, entirely different. Here were 1,000 people, fully awake, who all saw in their mind exactly the same picture, and had no doubt that the wonderful events actually happened."

"Explain" all this!

Rev. A. C. Dixon gives a number of "facts" sifted down through ages when people esteemed it a virtue to believe. Even some Spiritualists of our own day will "explain" these stories as lies, pure and simple; but I will match my friend's stories.

"In St. Peter's of Rome is the head of St. Denis, he is said to have taken up and carried two miles after it was cut off. In France are four heads of John the Baptist. A facetious priest explained this by saying that each one was the head of John at different ages. Spain, France and Flanders can boast of eight arms of St. Matthew and three of St. Luke. In the Lateran church, Rome, are the entire heads of Peter and Paul, but that does not hinder the monks of St. Augustine from having a large part of Peter's head to exhibit for a trifle, while their brother Franciscans enjoy the possession of a large part of Paul's skull. In Rome, so rich in relics, you find the very ark made for Moses and the rod by which he worked his miracles. At Glastonbury are the identical stones, sacredly held, which our Lord did not turn to bread.

In the Spanish church of the Escorial are 11,000 relics, among which is a piece of the very handkerchief with which Mary wiped her eyes, while she stood by the cross.

"Among these relics, so miraculously found and preserved, are some I shrink from mentioning, but I must do it in order to faithfully illustrate my subject. In one place is St. Anthony's millstone, on which he crossed the sea; St. Joseph's breeches, St. Mark's boots, a piece of the Virgin's green petticoat, 'St. Anthony's toe-nails and parings from St. Edmund's toes.' In a certain convent is kept a vial of St. Joseph's breath, which was caught as he was exercising with his axe, and a little roll of butter made from the milk of the Virgin. 'In another place you are shown,' says Mr. Van Dyke, 'the nose of an angel, a

rib of the Word made flesh, a bit of the finger of the Holy Ghost, a quantity of the identical rays of the star which led the wise men of the East, a wing of the angel Gabriel, a feather from which you can buy for the reasonable sum of twenty-five cents; the beard of Noah, a vial of the Virgin's tears, some of the water which flowed from the side of Christ, and one of the steps of the ladder on which Jacob saw the angels ascending and descending.' In order to carry all these sacred relics, as some one has suggested, there are in the city of Rome five legs of the ass on which Jesus rode into Jerusalem. When you look an intelligent priest, bishop or cardinal in the face and ask him if he believes that these relics which their people adore are real, they coolly inform you that it makes not a whit of difference whether they are real or not, provided only the worshiper thinks they are real. If the finger of St. Thomas happens to be the finger of Judas Iscariot, no matter, provided the worshiper thinks it is the finger of St. Thomas. And thus the moral tone of the people is lowered by being taught that there is no difference between a genuine thing and a fraud; and the flood-gates of fraud are opened and defended."

"St. Francis Xavier loses his crucifix at sea; when he reaches the land, behold a crab appears with the crucifix, and hands it to the delighted saint. St. Patrick, for some unaccountable reason, wants to take a loathsome leper with him from Rome, but the owner of the vessel will not consent, whereupon the leper gets on a huge stone and sails after the vessel, reaching port on the same day with it. This same St. Patrick, while a boy, brought some ice into the house. His nurse scolded him, and told him that he ought to have brought dry wood for the fire. The boy prays over the ice, and in a moment it is blazing like tinder."

What wonderful phenomena! Which are genuine, and which counterfeit? It is a strange fact that the "spiritual" has always been closely allied to the superstitious and the improbable, and there have been witnesses, clouds of witnesses, happy to testify to the greatest absurdities ever repeated. Nobody of ordinary reading denies that there are thousands of people who are easily hypnotized. Many persons are naturally fanatical. They become easy "followers" of any leading enthusiast.

There is so much in modern Spiritualism akin to

jugglery that it is not always possible to distinguish one from the other. The performances of some jugglers, however, are more wonderful than anything done by mediums; yet the wonders in Spiritualism and the wonders in jugglery are closely related. The Spiritualists themselves admit that it is as difficult to tell one from the other as to detect the difference between a finely-executed counterfeit bill and a genuine one which defies the skill of the shrewdest banker. It was an unlucky day for Spiritualism when its friends admitted that it looks so much like fraud that the investigator is puzzled to determine the difference! For several years Brother Hull, and his fellow Spiritualists, have triumphantly waved this—"argument," I suppose they call it—"a counterfeit presupposes a genuine; wherever there is a counterfeit bank bill there must be a genuine bank bill." That is a specious "argument." To Spiritualists it has a fair appearance; is apparently correct. Let us examine it.

The Spiritualist says a counterfeit presupposes a genuine, proves the existence of the genuine; but he overlooks the important fact that the so-called spiritual wonder may be the counterfeit of the juggler's skill, instead of the juggler imitating the spiritual performance. If spirits are the authors of the wonders in Spiritualism they have chosen to give the world magical feats which bear a suspicious likeness to the magician's arts.

Would a Christian consider it a compliment to his religion to be told that it so closely resembles a false religion that a microscope would be required to detect the difference? No; he endeavors to show the world that there is a heaven-wide difference between Christianity and the thousand false religions. The Christian is logician enough to know that the more resemblance which can be shown between his Faith and any of them the more it weakens his system. So the Christian's effort is to prove that Christianity is wholly unlike any other religion.

Because distinguished scientists, such as Wallace, Barrett, Flammarion, Crookes, are Spiritualists it is assumed by my friend that this ought to settle the question in favor of Spiritualism, and that everybody should defer to their superior judgment. Do Spiritualists abide by their own reasoning? Eminent scientists are Christians, became Christians after a critical study of Chris-

tianity, its nature and history. Why, then, do not Spiritualists accept Christianity?

I consider Prof. Crookes one of the brightest luminaries in the scientific heavens, a candid, clear-headed scientist. He says of the Spiritualists: "Their speculations utterly ignore all theories of force being only a form of molecular motion, and they speak of force, matter, and spirit, as three distinct entities each capable of existing without the others; although they sometimes admit that they are mutually convertible."

It is no escape to say that he wrote that in his first pamphlet. He was stating a fact, as he claims, and nowhere has he even intimated that it is not a fact, or that he was mistaken in his estimate.

My friend Hull has tried desperately to make you believe I deal in rhetoric, but ignore logic; in "rounded periods," but unreasonable statements. I have always enjoyed the study of logic, and will confess to you that if what I hear from your platforms, with a few shining exceptions, is logical then I am not a logician. It is not surprising that Prof. Crookes, who is called a Spiritualist, should say, "I confess that the reasoning of some Spiritualists would almost seem to justify Faraday's severe statement—that many dogs have the power of coming to much more logical conclusions."

Mr. W. C. Hodge says there are thousands of witnesses who will testify to letters which come from the dwellers of the spirit world "bearing every evidence of the characteristic and identity of the writer, as much so as would be contained in a letter coming through the post from a friend in the physical body."

One little letter of that kind would be of more value to me than the testimony of a thousand witnesses, however competent.

Mrs. Thayer, the celebrated "flower medium," of Philadelphia, has convinced thousands that the spirits bring bushels of flowers into rooms with locked doors and fastened windows; not only flowers, but canary birds, alive; live pigeons, and ducks with the natural quack!

Charles Foster gave thousands of communications by paper pellets. By rappings and writings, messages are supposed to have been dictated, word by word, by departed spirits. A large army of Spiritualists was recruited through this man's tests.

J. V. Mansfield, New York city, called the "Spiritual Postmaster," an honest-appearing, affable gentleman, it is said has handed out thousands of letters from the spirits living "beyond the river," his hand tracing answers in many languages.

As doubts were growing in my mind I visited these, and many other celebrated mediums, only to be again and again disappointed, although many others were easily convinced. The more carefully I investigated Spiritualism through its best mediums the less I believed in it.

Some Spiritualists have not scrupled to attack my integrity, while others insist that in my intellectual warfare I am controlled by Roman Catholic spirits. Mrs. Hull, a cultured lady, wife of my opponent, entertains this view, and as she is in the audience, she will recognize this letter written on these camp-grounds eighteen years ago this very month.

"Lois Waisbrooker on Spiritualism. At Lily Dale Camp-Meeting, July 23, 1883.

"Editor Mind and Matter:—I listened to a conversation yesterday between Mrs. Mattie Hull and another lady, which will interest your readers, and especially those who have wondered why W. F. Jamieson became a Materialist. Something had been said about Jesuitical spirits, when Mrs. Hull remarked:

"I never believed much in that idea till Moses had his discussion with Jamieson. After the discussion in New York City, Mrs. LaSage remarked to me: 'I do not know but he is honest, but he is obsessed. I saw a cross upon his back, and a Catholic priest (a spirit) came in with him.' I told this to a friend in Vineland, and she replied: 'That is strange; the same thing was seen here.' We went to Hartford, and after the discussion Mrs. Phillips said to me: 'I did not believe that Jamieson was earnest in his position, but now I think he is, for I saw a cross upon his back, and a Catholic priest with him.' The next day I met a gentleman who had held no communication whatever with Mrs. P., from the fact that they were not on speaking terms, and he made the same remark as to the cross and the priest which he saw in Jamieson's place, being convincing evidence of the man's honesty and obsessed condition." Just so! "In the mouth of two or three witnesses shall every word be established."

Has any "medium" ever received stronger corroborative testimony of his mediumship than I? You say you do not believe Spiritualists should hold a medium responsible for his spirit "controls," and their utterances. But you hold me rigidly responsible. Aye, you have persecuted me for a quarter of a century because I have not echoed the beliefs generally held by Spiritualists, and even my friend Hull defends the Spiritualists for refusing to employ me to address them. No medium in America has had his mediumship better attested, and all from spirit sources, each independent of the other, than I. If now I am not a medium, my "control" a Jesuit priest, what proof have we that Mrs. LaSage, Mrs. Phillips and the nameless gentleman are mediums? If they are not mediums, and I am not a medium, what kind of "tests" are needed to establish mediumship?

If I am a medium, whether I believe it or not—I may be an "unconscious" one—more of a medium than Moses Hull—why should I not be invited to every Spiritualist society to utter words of common sense? Is it possible that these societies do not practically believe in free speech? If they do not, what better are they than the "sects" they condemn? They need "saving," and I am willing to help save them! As a matter of course, I will expect to bring the "Jesuit Father" along with me! If the Spiritualists do not believe I am a medium, on what grounds can they reject the "independent tests" of the fact, and believe that anybody else is a medium? If I am a medium, why discriminate against me and my "control," the Holy Father, the only case of the kind in the annals of Spiritualism? Is it true, that I am the only medium in America who has been crowded off Spiritualist platforms, and tabooed by Spiritualist societies, on account of my "spirit control" and his utterances? This Cassadaga Free Association is one of the very few exceptions. I am willing to address any society which is large enough and free enough to acknowledge the right of any public speaker to loyally express his own views. I am no bigot, and am willing to help any congregation to larger, more liberal views. That is why I am here, knowing beforehand, that nine-tenths of these audiences would be against me. As you remember, my friend Hull, without a twinge of conscience, has accused me of indulging in "arts of sophistry." As this is entirely foreign to my na-

ture, as far as I know it, perhaps that Jesuit spirit, with Jesuitical cunning, has inspired these words. Surely, this would prove your thesis; but it must be an awful thing to be "obsessed." If this is, indeed, the truth; if, in spite of the "medium's" personal convictions, he is an "instrument" in the hands of a Catholic "angel," the "Father" must have been a jovial Jesuit, for his medium, despite the vexations and vicissitudes of life, has extracted from it a large amount of happiness. Be kind to the medium!

MR. HULL AFFIRMS.

Chairman, Moderators, Opponent, and Ladies and Gentlemen:—As my notes of the speech to which you have just listened, will keep, and as the speech was of a rather desultory character, I will let it rest until I offer a few more affirmative arguments. I want to make a few suggestions on Ancient Spiritualism. It is found in the Bible and many other ancient documents.

As I have not "Howitt's History of the Supernatural" with me, I will not quote from it direct, but in those volumes we are informed that the ancient Egyptians believed so thoroughly in immortality that men were known to lend money to their neighbors, taking their promise to pay both the principal and the interest in the spirit world; if not in gold and silver, then in that which in the spirit world would be of equivalent value to gold and silver here.

When you touch the average man's pocket, you touch about the dearest spot he has. Men would not lend money to be paid on the other shore of the ocean of life unless they had pretty good evidence of the existence of such a shore. I admit that the beliefs of these ancient people amount to but little in the abstract; it is that upon which such beliefs were founded which counts with us.

The gods of the heathens, who made themselves known by coming to them and communicating, were all of them

spirits of departed ancestors. Were I where I could get at my library I could present proofs of this matter; as it is, I can only use the proofs which I happen to have with me.

By the veriest accident I have here a book called "Ieset Nassar," or Jesus of Nazareth. This book, written by three of the most learned Hebrews of the Nineteenth Century, has an appendix of over two hundred pages filled with extracts from the world's greatest thinkers and writers. Among these is an extract from the great Kitto's Bible Dictionary, showing the origin of the heathen gods, and their power to help in times of need. It is as follows:

"Of the gods who were common to the settlers of this region, the principal were Bel and Nabo. They recognized in Bel their common progenitor. Their notions of Nabo were founded on a prediction which held out the expectation of a great Deliverer to the nations, and Nabo literally signified, 'One prophesied of,' or 'One foretold.' Bel or Baal, although an object of religious worship, did not represent to them the Supreme Being, but their deified ancestor Bel, which term signified the white or fair one; also Lord, or progenitor. By this term of Bel, or Baal, they denoted the white or Aryan race. Also as dominion in the primitive ages originated parental and patriarchal authority, the term became their title for Ruler, or Father of the family."

Here, it will be seen that the gods had been men upon earth; one of them was the father of the white race. The manifestations of these gods caused the people to believe in them, not as a supreme being, but as their deified ancestors, or apotheosized men. These gods were no more to the heathens, than saints are to the devout Catholic.

Tooke, in his Pantheon, page 18, says:

"After Ninus had conquered many nations, far and near, and built a city, called after his name Nineveh, in a public assembly of the Babylonians he extolled his father Belus, the founder of the empire and city of Babylon, beyond all measure, representing him as not only worthy of perpetual honor among all posterity, but as, also, of an immortality among the gods above. He then exhibited a statue of him, curiously and neatly made, to which he commanded them to pay the reverence that they would have given to Belus while alive. He also appointed it to be a common sanctuary to the miserable, and ordained

that 'if at any time an offender should fly to this statue, it should not be lawful to force him away to punishment.' This privilege easily procured so great a veneration for the dead prince that he was thought more than a man, and, therefore, was created a god, and called Jupiter, or, as others write, Saturn of Babylon, where a most magnificent temple was erected to him by his son."

This writer further says: "And, lastly, to this class also we must refer those gods and goddesses by whose help and means, as Cicero says, men advanced to heaven and obtained a place among the gods; of which sort are the principal virtues, as we shall show in the proper place."

The first quotation here given will clearly show that the god Belus, or Baal, was the earthly father of Ninus, the founder of the city of Nineveh; the people advocated him as their god because of what he had done for them as a man, and what he as a spirit was now doing for them.

This Bel, or Baal, appeared to his son and gave him advice as to how to govern the city. It was the appearance of these gods that caused the people to believe in them; their faith was founded on phenomena.

With one more extract I will turn from this to another department of the subject. Dr. Campbell, a good Presbyterian said: "From the days of Titan and Saturn, the poetic progeny of Celus and Terra down to Esculapius and Protius, and Minos, all their gods were departed spirits of human beings, and were so regarded by the most erudite of the pagans themselves."

I will now say in the language of both heathen and Christian scriptures, man is the offspring of God. Paul says in Acts xvii:28: "For in Him we live, and move, and have our being; as certain also, of your own poets have said, 'for we are also his offspring.'"

All through the New Testament, God is represented as being in man, and man in God. God and man inter-exist. The more Spiritual parts of the Bible recognize the immanence of the deity. Paul said, in Eph. iv:6, "God is above all, through all, and in you all." The ancient Hebrews, in addressing the Deity, said, in Num. xvi:22, "O God, the God of the spirits of all flesh."

Moses, also, in Num. xxvii:16 is represented as saying: "Let the Lord, the God of the spirits of all flesh set a man over the congregation." The writer of the Book of Hebrews, whoever he may have been, said, in chapter xii,

verse 9, "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not rather be in subjection unto the father of spirits and live?"

I refer to all of these scriptures in order to show that in all of the better and wiser parts of the Bible man is represented as springing out of God, as a stream flows from its fountain. Now whether this God power be called intelligent or nonintelligent; personal or impersonal, it is immortal; in fact it is the only immortality. Forms change, but life really never ceases. In I. Tim. vi:15-16 Paul says: "Which in his times he shall show, who is the blessed and only potentate, the King of Kings, and Lord of Lords, who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting."

Here, God only hath immortality. Now, as much of God or of Divinity as there is in man, so much of immortality is there in him.

Man is like God. Gen. i:26 says, "Man is made in the image of God." James ii:9 repeats the same declaration. As I only touch these texts to lay the foundation for my arguments, I do not take the time to even quote the texts in full.

That the spirits who communicated in the Bible were all of them spirits of the dead, is to me perfectly plain. Before entering upon the more direct evidence, I am reminded that Paul said that "the spirits of the prophets are subject to the prophets."—I. Cor. xiv:32. By being subject to the prophets, I understand, subject to the call of the prophets, or mediums—willing to be called for when needed, or to wait until needed. That is the very thing Paul was talking about.

This leads me to bring a text of scripture to the front, which is not often used. In Acts xvi:7, I read: "They es-sayed to go into Bithynia; but the spirit suffered them not." How the translators should have rendered this text as they did, no honest man can tell. The reading of the Greek is perfectly plain: *pneuma Yesou*. The Emphatic Diaglott reads, "And the spirit of Jesus did not permit them." The editor of "Zion's Watch Tower" says of this translation: "We esteem it the most valuable translation extant." I think he is right in this. But we

do not depend alone on this translation, the Revised Version, which did as little revising as possible, felt compelled to revise this text. They make it read: "And the spirit of Jesus suffered them not."

This makes Jesus only a departed spirit operating as other spirits had in all ages of the world.

The spirit of Jesus was apotheosized; was thus made a god after his resurrection out of the body. Paul, in speaking of *Jésus*, says he "was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. i:2,3.

Here the resurrection is spoken of as from the dead. The word *from*, in this text comes from the Greek text, *eks*, or *ex*, which means *out*, as it does in the English. Jesus was raised out of the dead; that is, raised out of the body because the body was dead; and thus, according to the text, he became a son of God. That is, he was apotheosized, or deified. He took his position among the gods. Among the Greeks this made gods of the dead; among the Catholics it made saints of them. Thus the healings and all the other wonders done by the apostles, falsely translated miracles, were done by the deified Jesus. On this point I can find more evidence than could be read in an hour, but I must content myself with reading a few quotations from the Bible.

When Peter healed the cripple, on the day of pentecost, he said, "In the name of Jesus Christ of Nazareth, rise up and walk."

Surmising that Mr. Jamieson or some one else may have some doubt on this point, I will read Acts iv: 7-10: "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ, of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

This is enough to show that Jesus, who was then a departed spirit, worked through Peter at healing, as many spirits now work through mediums.

Jesus as a departed spirit, and not as a resurrected body, spoke to Paul. In Acts ix: 3:7, I read:

"And as he journeyed he came near Damascus; and suddenly there shined around about him a light from heaven; and he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, who art thou, Lord? And the Lord said I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice but seeing no man."

Here were spirit lights; then a spirit voice. This voice said, "I am Jesus whom thou persecutest." Jesus could only have been there as a departed spirit; his body was not there; if it had been, then those who were with Paul could have seen him as well as Paul did. Paul saw Jesus; he saw him clairvoyantly; those who were with him were not clairvoyants, hence the statement, "The men which journeyed with him stood speechless, hearing a voice but seeing no man." Verse 7.

Now let it be understood that I am not using the Bible as a record of infallible authority; I only use it as record of facts and the opinions of the people among whom the Bible originated. The older portions of the Bible, perhaps, knew or thought little on this subject. It is the doctrine of the newer and wiser portions of the Bible that all gods were spirits. Jesus is represented to have said, "God is a Spirit, or, rather, Spirit is God.—John. iv:24. The reading of King James' version says that "God is a spirit." While I do not pretend to great wisdom in such matters, I confess I do not like this translation. The reading of the Greek is *pneuma ho Theos*. That is Spirit is God.

I am not here to discuss the God question; men have done that in every age of the world, and are, perhaps, no wiser on the question than when they began their debates. I only say I am here; there is a cause why I am here. That cause, when traced as far as we can trace it, lies so far back that we sometimes call it a first cause. For the want of a better term the world calls it God.

That power is spiritual; by this I mean to say that if there is any first in spirit or in matter, spirit is first. The unconscious did not organize the conscious; the conscious

produced the unconscious. Houses do not build men; men build houses.

That which thinks and reasons organizes that which cannot think and reason; matter neither thinks nor acts; it is thought about and acted upon. This has been abundantly proved in this debate. Individuals die, yet that which organized the man we have been wont to call the individual—the man we see and hear, survives this thing called death. This, which we call spirit, manifests the fact that he still lives; this is done by various methods, imperfect though they are, of communicating.

Thus, in the twenty-eighth chapter of I. Samuel. Samuel, through the woman of Endor, returns, and resumes his quarrel with Saul exactly where he left off several years before. What could be more natural? If it is the spirit which causes the man to move and talk, then it was the spirit which had the quarrel with Saul; why should not the spirit renew that quarrel when he returned, beginning exactly where he left off? How natural that he should say, "Why hast thou disquieted me to bring me up?" Samuel refused to speak to Saul during the latter years of his earth-life, why should he be willing to give him advice now? Samuel gives the reason why it would be unreasonable for him to give comfort to Saul. He and Yahweh, here called the Lord, had long been friends; now, seeing that "the Lord has departed from Saul," it seemed to astonish Samuel that Saul should expect any advice from him.

In order to let Saul know just what he meant, he said, "Seeing the Lord has departed from thee, as he spake by me." Here, there can be no mistake as to who this speaker was, nor as to what quarrel it was to which he referred. Samuel was the one who had said, "Thy kingdom is taken from thee and given to thy neighbor, even to David." His reference to that shows exactly who he was, and what he meant.

As one is in this life disturbed by being called upon to talk over a subject long since settled, so Samuel was "disquieted" when he was called to come to Saul and talk again on a question which he had so thoroughly settled in earth life as to refuse to have further conversation on the matter. The Lord, (Yahweh) had decided the matter; told Saul through Samuel his decision and had departed from Saul, what could Samuel do toward settling the

matter? Thus it seems to me that Samuel's remarks were just what were to be expected.

Then we read again and again, that "Samuel said unto Saul," and "Saul said unto Samuel." Finally the seance closes with, "And Saul was sore afraid because of the words of Samuel."

Now I ask, did Samuel utter words, or did he not? If Samuel did not utter words, then Saul was not sore afraid of the words of Samuel, and the Bible mistakes, or wilfully falsifies. In one of these cases the Bible is fallible; in the other it falsifies. If Samuel did utter these words then the question is settled. It never can be questioned in any other way than by questioning the Bible; this Mr. Jamieson will perhaps do; but there are many who will hear or read this discussion who will not. Some regard the Bible as a God-given book; others regard it as a history. It is for such that I make this argument.

One thing more adds to the weight of this argument; that is this: The Apocryphal part of the Old Testament, a part received by the Catholics and by many Protestants; in Ecclesiasticus xlv:20, the writer, whoever he may be, gives a short history of several of the heroes mentioned in the older parts of the Old Testament. In verse 46 he says: "And after death he (Samuel) prophesied, and showed his (Saul's) end, and lifted up his voice from the earth in prophecy to blot out the wickedness of the people."

This statement was written, at the very latest, between three and four hundred years before Christ. Thus the proof is most positive that the Hebrews, at that early period believed that the dead could return and communicate with the living. That belief may have been only an opinion; but if so, it was an opinion based on such facts as the ones here related.

These facts could be supplemented by, perhaps one or two hundred similar facts found in the Bible.

In II. Chron. xxi:12, Elijah was said to have given a written message to King Jehoram. This message was given years after Elijah's passage to the other world. An editor puts into the margin of this text, "which was written before his death, II. Kings ii:1." But there is in II. Kings ii:1 nothing to justify that conclusion. The editor simply did not know how a dead man could write, and so put that in as his only explanation of the text.

The Old Testament prophesies that Elijah shall return. Mal. iv:5, 6, says:

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

Hundreds have based the idea that they, themselves were Elijah, upon the common misunderstanding of this text. Alexander Dowie, perhaps one of the most egotistical frauds in the world, claims that he fulfills this text; but such is not the case. This was fulfilled when John the Baptist manifested all the idiosyncrasies of Elijah.

I may as well kill two birds with one stone by referring to the transfiguration on the Mount, and at the same time, to the evidence that the prophet Elijah was the power who enabled John to do as he did. In the first thirteen verses of Matt. xvii., you will find the history of Jesus' transfiguration. Moses had been transfigured in Ex. xxxiv: 29-35, Stephen was afterward transfigured in Acts vi:15. Many others have been transfigured since.

At this seance, which, by the way occurred at night, Moses and Elias both appeared and spoke to Jesus on the subject of his approaching dissolution.

I have thus briefly run over a few of the manifestations to which reference is made in the Bible, to convince those of you who could be moved by argument that I was justified in the statement that the Bible is on my side of this question.

I shall turn to sacred and profane history and show you the same kind of evidence there.

I have a very few moments left, and I will spend them in a partial review of a point or two in his last speech. Among other things he says, that while there are numerous messages for other people there are none for him. The logic of this argument is, there are no messages for me, therefore there are none for others. How profound!

It is just possible that he gets nothing from the spirit world. I got no telegraphic message to-day, therefore no one gets messages through the agency of the telegraph. The people of Siberia and Alaska have plenty of ice, but the people of Siam have none. The king of Siam introduced Mr. Jamieson's logic when he refused to believe the

story by the missionary, that water gets so hard in this country that people can walk on it.

There is both light and sound for Mr. Jamieson; but there are thousands of people deprived of one or the other of these, and some are deprived of both. Shall such deny the existence of such faculties in Mr. Jamieson? We cannot measure the capabilities of the world by our incapacities.

Mr. Jamieson next thinks that no new thoughts or discoveries are found in the Spiritualistic literature. Supposing that statement were true, does that prove that spirits cannot return?

I think we will find more things leading to new discoveries in Spiritualistic literature than can be found elsewhere. Andrew Jackson Davis' "Nature's Divine Revelations" antedates the writings of Darwin by several years. As a boy only nineteen years old, under a spirit influence, and accompanied by that grand old philosopher, Galen, and other wise men who walked the earth many years ago, he gave us all there is true in Darwinism. His "Magic Staff," if not absolutely new, was worded by his spirit teachers so differently from what it ever was worded before, as to make it amount to a new philosophical thought. It has saved hundreds of people; I do not know but that I may be counted among the number.

The idea of the naturalness of mediumship, and of communion between the two worlds was new. If one received a message from the other side of life, before the days of modern Spiritualism, it was regarded as a piece of supernaturalism.

I will here ask Mr. Jamieson how he knows there are no discoveries made and brought to us by the denizens of the other world. Has he absolute proof that any discovery was ever made entirely independent of older and wiser heads on the other side of life?

Mr. Jamieson's objection to Spiritualism will absolutely apply to all the other religions. What discovery did Moses, Isaiah, Jesus or Paul ever make?

But I am not here to prove that spirits make new discoveries. I only argue that they communicate. If my friend could by some method, be induced to stick a little closer to the issues, and not to drag in so much irrelevant matter, this symposium would be more interesting.

Whenever Brother Jamieson finds a fact that he cannot

do anything with, he meets it with, There are other things which cannot be explained. As an instance, I gave you the testimony of Prof. Alfred Russell Wallace. This he meets with the statement that "Many of the world's greatest scientists, logicians, legal lights testify from study and experience, in favor of the Divinity of Christianity."

Supposing this were true, how does that affect the question at issue? We are not now debating the question as to whether the Christian religion is or is not divine. Does Brother Jamieson mean to say that because he, and perhaps I, suppose some Christians may have been mistaken in the interpretation of some of their subjective experiences, therefore Mr. Wallace could not tell whether he saw a materialized hand pick up a pencil and write, then throw the pencil, and then dissolve, or not. Christians have been mistaken in interpreting their feelings, therefore Mr. Wallace did not see his daughter in a plainly lighted room, although he says he could not have been mistaken in the matter. That is equivalent to saying I supposed I had small pox but it was only chicken pox, therefore I do not know whether I have had my breakfast or not.

In another place Mr. Wallace says:

"My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from these facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail either how the phenomena are produced, or how many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been sufficiently real and indisputable to satisfy any honest and persevering inquirer."—Miracles and Modern Spiritualism.

Somehow I cannot rid Mr. Jamieson's mind of the idea

that I do not accept the testimony nor experiences of Christians; nor even of such noted scientists as Prof. W. B. Carpenter. In this he is entirely mistaken. I accept the testimony and experiences of both. It is their deductions that I do not accept.

I "once upon a time," heard a group of Christians tell of a great calamity which came upon them, and which converted them, or rather, which was the means of their conversion. It was a cloud-burst which undoubtedly would have drowned every one of them had it not been for the power of prayer, and their promises to never, no, never go pic-nicking again on Sunday. Now I do not doubt but that they went on a picnic excursion, and that perhaps they were a little more naughty than they ought to be on Sunday. When God caught them at it I have little doubt but that they were ashamed of themselves, and promised that they would not do it again—they experienced it all. But I do not believe that their picnic brought their cloud-burst, nor that their prayers and confessions stopped the fall of rain. It is not their experience, but their deductions that I deny.

Mr. Jamieson says I told him how "a sensible audience" took one of his speeches. He asks me how I know? whether I am a medium or mind reader? I answer, no; I am neither. I did not need either of those faculties to find out. They came to me and told me. One said: "Moses Hull, you may throw all the bouquets to Mr. Jamieson you please, but you can't make me believe that any honest man of Mr. Jamieson's intelligence would talk as he did." Another said, "I shall not attend another session of that debate; when any man stoops to the things Mr. Jamieson said, I will not hear him farther." More than a dozen said similar things. Brother Jamieson, your cause, after you made that speech was at least twenty-five per cent behind what it was before.

He asks why should Spiritualists look upon his arguments with contempt. I answer, they did not; they did look upon his comparison of their experiences with the most ridiculous things he could think of, as more worthy of contempt than of being treated as an attempt to argue the question and I must say that that view of the case is, in my opinion, not far out of the way. The Spiritualists were not to blame for that; it was Mr. Jamieson, who made the odious comparisons, who was to blame.

Once more, Mr. Jamieson comes back on the "delusion" question. Dowieism, Christian Science and some other things are delusions, therefore Spiritualism is a delusion. How easy it is to jump at conclusions! I have never said of either of these theories, that they are delusions. On the contrary, I think that they contain truths. I do not doubt their experiences in phenomena. I do not accept their deductions. This comparing Spiritualism with these other things and assuming that because their explanations are not correct, therefore Spiritualism is a delusion, is the most thorough *petitio principii* or begging of the very question to be proved, possible.

Mr. Jamieson seems utterly unable to draw the line between objective facts and that which is subjective. All of the experiences of which he speaks are subjective, while the Spiritual phenomena to which I have been calling your attention from the first are objective. I talk of observed and undisputed facts, while Mr. Jamieson talks of subjective experiences.

Here, ladies and gentlemen, I must leave this matter. I will resume it in my next speech.

MR. JAMIESON REPLIES.

Chairman, Brother Hull, Moderators, Ladies and Gentlemen:—Permit me to pay my respects to the speech which Mr. Hull gave us to-night.

He asserts that mine is "rather desultory," and he wisely lets it alone. It is an overwhelming arraignment of the spiritual hypothesis, and is clinched with the admissions of some of your best writers, whose very words I give. What could be more conclusive?

His disquisition on "Ancient Spiritualism" is very interesting. Truly, ancient Egyptians, and other ancients, believed in immortality so thoroughly that they loaned money on it. I remember how, in my early work for the benefit of humanity, as I believed, I did a great deal for rich Spiritualists, who kept their money and gave me cheques (so to speak) on the "Summerland Bank," but as

a rule now-a-days you can find few Spiritualists who will accept spiritual scrip. They learned a little hard sense (as I did) and want "coin of the realm."

My friend admits that the "beliefs of these ancient people amount to but little in the abstract." They amount to no more in the concrete. Such beliefs, founded on superstition, he claims, count "with us." "The gods of the heathen" are the spirits of the Spiritualists. The "gods" have passed away—the spirits follow them. I do not deny that the ancients believed spirits communicated; but did they communicate? That is the question. The universal habit of ancient people, before the dawn of science, was to fill the mind with phantoms and think them objective realities. The childhood of the race, like the childhood of the individual, was full of false images. My friend is welcome to all the comfort he can obtain from the ancients.

Brother Hull says that "Jesus is a departed spirit * * * spoke to Paul." I wish I knew it. I wish he knew it. Many Spiritualists say Jesus never existed, and call for present-day revelations from spirits with whom they are personally acquainted. Why not go one step further and have these revelations come to every family, every individual, without the least mistake? Why should they not be as certain as communications between earthly beings? If Spiritualism could prove itself true in this way there would be no room for doubt; while now doubts of future existence are more plentiful than ever. It ought to have been proved, after all these ages of inquiry, beyond cavil.

Elijah, the Prophet, likely wrote "before his death," not after; and the editor, spoken of by Mr. Hull, who "did not know how a dead man could write," took a common sense view. If we leave out all chance for a live man, or woman, to write for a dead one, we will never hear from a dead man. "Dead men" not only "tell no tales," but write no letters. There is always an earthly man or woman mixed up with a dead man's writings. It has been so in all ages as far as we know.

Brother Hull refers to the king of Siam as a rude skeptic because he would not believe that "water gets so hard that people walk on it." If Hull had never witnessed such a phenomenon in all his life, how much testimony would convince him? The king of Siam was right in not believing a thing until he had evidence, and he would not

be warranted in saying he knew it on the ground that others testified they knew it.

Mr. Hull says Davis' "Revelations contained all there is true in Darwinism." Mr. Hull is mistaken. The "Mistakes of Moses" are many and serious, more so than those of the distinguished Jewish law-giver, who really had a "following." Your William Denton exposed many of the blunders of Davis, and my friend will not deny that Mr. Denton, the eminent geologist, was abundantly able.

But if it had been true, how would that prove that spirits had anything to do with the writing of the book?

Had Brother Hull been able to prove that "wiser heads on the other side of life," as he designates them, ever invented anything; ever brought one useful thing to light; ever gave mankind a single increment of knowledge, it would not be necessary to call upon me to prove that "no discoveries" were made by spirits. Prove that spirits ever made one discovery and you would settle the question. Human beings are the authors of art, commerce, science, literature, invention, discovery. Neither the Pagan gods nor modern spirits ever made themselves useful. My friend acknowledges that "Moses, Isaiah, Jesus and Paul" never made a discovery. If they did not, is it likely that the common run of spirits "made a discovery?"

"Light and sound for Mr. Jamieson," says Mr. Hull. Shall thousands, he asks, deny these faculties in me? Of course not. This is one of my friend's sophisms. Now, if millions were blind and deaf (as he contends millions are spiritually) then it would be reasonable in them to deny that I could see and hear. If millions of the race could see and hear spirits (no mistake about it) nobody would need to convince them.

He says: "The man we see and hear, survives this thing called death."

Directly the opposite of this is true. "The man we see and hear" does *not* survive this thing called death. This is the main reason, if not the only one, why people doubt future conscious existence of human beings, because "the man we see and hear" is not a survivor.

Everything, as far as we have discovered the secrets of Nature, has birth, maturity, decay—and dies. This is true, at least, of all compounds, from planet to human; from molecule to man. If because there is succession of forms, mineral, vegetable, animal, is proof of individual

conscious life; if because matter, energy, life are eternal, identity is inextinguishable, where is that persistent identity to be found? Change is the law written upon all things, as far as we know.

My friend has discoursed upon the Bible view of Spiritualism. There are hundreds of contradictory interpretations in regard to what the Bible does teach upon various subjects. According to Bible teaching concerning the destiny of mankind each denomination is sure that all the others are wrong, just as my friend Hull is confident that Christian Science is wrong, Theosophy wrong, Materialism wrong. He speaks as if I should not have referred to them at all; nor to psychometry, nor telepathy, nor psychology, nor hypnotism. He begs me to settle down on one explanation and stick to it. It is really pathetic, especially when he comes to that part where he would save me from myself!

I frankly admit that there are portions of the Bible which teach Spiritualism. There are other portions emphatically opposed to the idea.

The older parts of the Bible hold forth but little hope for continued life: "All go unto one place; all are of the dust, and all turn to dust again."

That does appear to be the order of nature. I have heard people say, "Do you think you die like a beast?" The Jewish scriptures so represent it: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" It is in the verse just before where it says, "All go unto one place." What place? To dust. In the nineteenth verse, same chapter, it is even stronger: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast." The same book says: "The living know that they shall die; but the dead know not anything."

But my friend brings forward hundreds of Bible texts, and several instances recorded, of spirit existence and return, confirmed, he argues, by thousands of modern communications, proving that the dead are more alive than ever, and do know something. Thousands of these communications are about as lucid and convincing as this one by a New York medium. It was a revelation concerning the assassin of President Garfield:

"Guiteau is under the influence of a subtle spirit, an influence which is at war with right and justice; and he is not personally responsible." In order to rescue him from this malign influence, "we must bring a balance of tension of the polarities of vibration or the equilibrium of the system to bear upon the disturbed tension. If we keep an equipoise of the tension of the polarities of vibration of the equilibrium of the body, the soul will also gain its balance of the tension of the polarities of vibration, or its salvation."

I expect my friend will call upon me to "explain," and if I cannot make it as plain as the communication itself he will lay down that ponderous dictum, "therefore, it is spirits!" It throws Christian Science into the shade of the penumbra of fugacity.

I came across another startling proof, a communication from the "Summer Land," a sample of many of the profound revelations vouchsafed to us. Probably this communication is from Lucretius, of atomic fame. If it is beyond our depth it shows that it is not of human origin! See how clearly it explains the universe:

"The relative of a condition is the present manifestation of atoms constituting that condition of nature's gradations, evolving life cohesion of the combinations of the conditions of soul's universal ascendancy, to eternally reconstitute the same conditions of nature at the same point in the existent compass of nature's gradations of combinations in soul's involution of universal descendency."

If that came from the spirit world, and how am I going to prove it did not? the Bible description is a good one, "The dead know not anything."

In this debate we are to consider the philosophy of Spiritualism as well as its phenomena. It teaches that "Belief" depends upon evidence, and what is evidence to one mind is not evidence to another. But on this platform, where the "Spiritual philosophy" is daily taught, I have heard the statement by one of your most distinguished Spiritualistic teachers, in criticism of my views in the debate, that "the man who will only believe what he can see for himself is not worthy of a hearing." Mr. Wright has a right to his opinion, even if he is not always right—who is? I believe thoroughly in kindly criticism, and that no man's public utterances should be exempt, neither his nor mine.

I have said, and now emphatically repeat: I cannot believe Spiritualism through the experience of others, nor by the testimony of others.

Spiritualists reject Christianity on this basis, and call upon mankind to accept Spiritualism because it is a present-day revelation of truth. This is the only way J. Clegg Wright ever accepted Spiritualism. He never became a Spiritualist on the testimony of others, nor by the experiences of others. Our Christian brother will tell him, because he refuses the Christian religion, that "he who doubts is damned already."

My life-long teaching is that doubt leads to investigation, investigation leads to truth. Is this not better than the "Spiritual philosophy" which Mr. Wright unfolded on this platform, when he advised that the children be taught the "Old Santa Claus" story; that "it is allowable to lie to them if it would make them happy?" This is like the early Christian, Dark-Age practice of "deceiving and lying for the sake of truth and piety."

Brother Wright publicly asserted that "a man who says another man who sees a phenomenon, and witnessed by others, is either hallucinated or a liar, is a back chapter."

Is there not a bitter spirit manifested in that expression? Is that Spiritualism? Is it the "harmonial philosophy?" I never use the word "liar" in debate. It is out of place in polite polemics. So my brother is mistaken. What I did say was, that, as Brother Hull represented the account I gave of the fakir as a joke perpetrated by Hawthorne, so, perhaps, Brother Wright, who is quite a wag or wit, may have related that story about the head rolling into the lap, as a joke, else he was hallucinated. "Perhaps," I said. Now is that not awful? Our testimony, our public expressions become public property subject to criticism, and we should accept brotherly comments, or even bitter words, adverse to our views, in a calm, philosophic spirit. While I would not intentionally wound the feelings of any one, I would not for a moment allow any mortal man to deter me from expressing my opinion concerning either his belief or knowledge. If offenses must come, let them come. I like Brother Wright; have had all the time none but kindest feelings toward him. I am battling for truth as I see it, with love in my heart for you all. My advice to every public man, and especially to one of the world's thinkers, is,

Keep the bad, acrimonious spirit out of your life. Do not lower yourself by venting ill-natured, hateful remarks about anybody. A teacher should set a better example. For many years I have tried to follow the dear old Pagan maxim, "Reply to thine enemy with gentleness," and hope I have succeeded in quietly burying out of sight my Brother Wright's fierce criticism of what I did not say!

In a future address I will give the letter of Mrs. Elizabeth Denton, wife of the celebrated William Denton, one of the most eminent lecturers on Spiritualism. Mrs. Denton, as well as her husband, was an expert in psychometry. Knowing this, I addressed her my inquiries. Although she believes in spirit life she says spirits of human beings have "failed utterly" to demonstrate their existence, and six explanations of psychometry are given. But Spiritualists refuse to accept them. Brother Hull says "Mrs. Denton never was a Spiritualist." Have none but Spiritualists a right to explain? If she had been a Spiritualist still you would refuse her explanations. That seems to be the settled policy. When it has been demonstrated in hundreds of instances that spirits of the departed had nothing to do with "mediums" on whom Spiritualists pinned their faith, they meekly say, "We'll not count them!"

Mrs. Denton, in her remarkable experiments, finds no proof of the existence and communication of spirits, and that psychometry is not "in any sense dependent upon disembodied human spirits." My friend Hull appealed to psychometry as a witness to the "truth" of Spiritualism; and I take his witness away from him, unless the special knowledge of Mrs. Denton is to be discredited. Mind-reading is the gift of some psychometers. In my opinion, this fact explains much that Miss Gaule has given. This afternoon I listened carefully to her strange, almost weird, psychic, or mind-reading descriptions which wrenched my Materialistic philosophy terribly. As she walked among, and to the auditors, many, if not every one, utter strangers to her, she gave rapidly to each, circumstances, dates, names of departed human spirits, and my sympathies went out to weeping recipients of these messages, for I know how human nature is touched and melted by these tender appeals to ties that bind our hearts in love to the departed dead—you say the living; ties snapped asunder by death.

But I must be plain with you. All that the mediums have done on this camp-ground presses on my mind not a feather's weight. Call me stupid, as you have already called me stubborn. I cannot help it. I am strongly of the opinion that I will go off these grounds as incorrigible a skeptic as when I came. Strange, is it not, with the messages from the spirit world flying around this camp as thick as snow-flakes in Minnesota, as many of you honestly think, not a single message, not one word hits me. My friend Hull says it serves me right! For what? There is not a human being on these grounds that loves the truth with more passionate ardor than I do. Must I be punished for that? At best I have but a few years here to live; not life enough in this delightful world to spend any of it in trifling.

Oh, could there be a glorious country beyond this earthly existence, as described in felicitous phrase by your great seer, Andrew Jackson Davis, how much brighter it would make this world! I have had occasion to feel that death is so cruel—unless there is something better, that we yet know not of, to come after it. There ought to be an endless life brimming with happiness. Is this life all? Is the struggle, the earnest work for others, to bring no satisfaction to heroic hearts save what is gained while engaged in the conflict; while maintaining great principles and inspiring others with nobler aims? Is there to be no calm retrospect of the battle fields of thought? No enjoyment of victories won over the hosts of superstition? No sweet contemplation of the triumph of Truth?

In my many years of diligent investigation and careful examination of so-called evidences in favor of future existence, I have been driven to the unwelcome conclusion that there is no present proof that we live after death. Nevertheless, I know that we know so little about origin and destiny, life and death; we know so little of the outlying mysteries of this stupendous universe; we are so deeply in love with nature, so beautiful, enchanting, divine, that it ill becomes would-be philosophers to set limits to life; to dogmatically declare that death ends all. If it does, then what a contemptible thing is life! Thrilled with it for a brief season; a taste, a sip of nectar to incite an unquenchable thirst—mockery of all mockeries!

But there are objects which we love with far more intensity than life itself, precious as it is. In many in-

stances, truth, honor, liberty, patriotism. Here and there a fellow-being is loved more than human life.

Many have willingly, gladly, given life to save others. And is this individual life, which countless millions yearn to retain, to cease with the last breath of the earthly body? Grant that some are so constituted that they have no wish to continue conscious existence. Can they say they have no desire to meet those again who were dearer to them than their own selfish existence? What is love for? Is it born to die? Why admire traits; peculiar little ways of speech; manner; if all are to be swept into the boundless ocean of unconsciousness? Why should there ever be a Damon-Pythias friendship if it, too, must cease to be? Why worship our kind if anguish, which no language can describe, is the inevitable outcome? Are we born to be extinguished? Just that? Is that sublime? What an ending to the glory of the human intellect! What a conclusion for great deeds, noble achievements!

It is not only possible, but highly probable, according to the dictum of science herself, that life is not confined to this world. We yet do not know much, if anything, about life; but we are learning. The probability is that millions of worlds, glittering in the heavens, are populated by intelligent beings. Gradually the discovery has come to us, through science, that this universe, as far as we can ascertain, teems with life. Our earthly chemistry has already shown that, in strictness, there is no death.

If, with all our progress, we know so little about the physical worlds whirling around us, and nothing at all of their inhabitants, if they are blessed with them, is it logical to make our ignorance the measure of an affirmation, by positively asserting that there are no inhabitants thereon? True, we have received no communication from them, and perhaps not from a spirit world. But do we not know, practically, as little about physical worlds beyond our solar system as we do about a spirit realm?

If we must be content with theories and hypotheses for awhile longer; and if preference should have any influence, I prefer to think that the human race will triumph over even death itself.

I freely concede that some may be in possession of a knowledge that I have not, which justifies them in saying they know.

I am gratified, rather than otherwise, that we are not

warranted in positively asserting that this earthly existence is the beginning and the end of life. The thinker, the philosopher, the scientist is modest; and he humbly confesses that there are more things in this stupendous universe than the mightiest intellect among men ever perceived.

The Christian has more "facts" upon which to base his belief in the existence of a personal devil, the malignant enemy of souls, than have the Spiritualists to support their hypothesis of the existence and communication of spirits of the departed. But for half a century Spiritualists have reasoned that every act attributed to the devil had no other source than human nature itself, although some Spiritualists have recourse to the "evil spirit" theory.

Impromptu poetry has been adduced by many Spiritualists as incontrovertible "fact" to prove that a spirit must be the author, since the unaided human mind was supposed to be incapable of the art of improvising.

There have been poems of great beauty given under what mediums honestly thought was spirit inspiration. I have heard hundreds of such poems, and admire several of them to such an extent that I carry them in memory. I gave a portion of one in the early part of our debate. Is there any more proof that Lizzie Doten was controlled by a spirit than was William Shakspeare? Are we going to rob human nature of its grand capabilities of art, of invention, of original thought for the sake of endowing spirits with all those wondrous powers? Has the human mind no faculty of imitation? No pinions of imagination? As good proof of direct spirit control of a marked individuality, as I have ever known, is the poem by Lizzie Doten entitled, "The Streets of Baltimore." A gentleman, writing concerning this wonderful production, says:

"Edgar A. Poe had occasion to pass through the city of Baltimore, Maryland, on his way to Virginia, there to wed a lady of family and fortune. He met some of his old associates, and was induced to join in a renewal of old-time convivialities, although he had been a successful abstainer for more than a year. The old appetite was aroused. Once more he was the victim of his old, relentless foe.

"In a short time he wandered forth into the streets in a state of delirium, and was found next morning dying

from exposure. He was taken to a hospital, where, on the 7th of October, 1849, at the age of 38, he closed his brilliant, troubled life.

"The poem was delivered by its author, Miss Lizzie Doten, of Boston, at the close of a lecture on 'Edgar Allen Poe,' in the city of Baltimore, January 11, 1863. It was phonetically reported."

It is like Poe; but could not Miss Doten imbibe the thought and sentiment of the poet so completely that she could imagine she was literally possessed by his spirit? Do not actors and actresses realize the meaning of this? They become the "character" and feel that they are the actual person portrayed. When I recite this poem I feel that I am the man I so greatly admired, Edgar Allen Poe.

Woman weak and woman mortal,
Through thy spirit's open portal
I would read the runic record
Of mine earthly being o'er;
I would feel that fire returning
Which within my soul was burning
When my star went out in darkness,
Set, to rise no more;
When I sank beneath life's burden
In the streets of Baltimore.

O, these memories, sore and saddening,
O, that night of anguish, maddening!
When my lone heart suffered shipwreck
On a demon-haunted shore—
When the fiends grew wild with laughter
And the silence, following after,
Was more awful and appalling
Than the cannon's dreadful roar—
Than the tramp of mighty armies
Through the streets of Baltimore!

Like a fiery serpent coiling,
Like a maelstrom madly boiling,
Did this phlegethon of fury
Sweep my shuddering spirit o'er!
Rushing onward, blindly reeling,
Tortured by intensest feeling,
Like Prometheus, when the vultures
Through his quivering vitals tore,

Swift I fled from death and darkness
Through the streets of Baltimore.

No one near to save or love me,
No kind face to watch above me,
Though I heard the sound of footsteps
Like the waves upon the shore—
Now advancing, now retreating,
With a dull and dreamy rhythm,
With a long, continuous roar—
Heard a sound of human footsteps
In the streets of Baltimore.

There, at length, they found me lying,
Weak and 'wildered, sick and dying,
And my shattered wreck of being
To a kindly refuge bore.
But my woe was past enduring,
And my soul cast off its mooring,
Crying as I floated outward,
"I am of the earth no more!
I have forfeited life's blessing
In the streets of Baltimore!"

Where wast thou, O Power Eternal,
When the fiery fiend infernal
Beat me with his burning fasces
Till I sank to rise no more?
O, was all my life-long error
Crowded in that night of terror?
Did my sin find expiation
Which to judgment went before—
Summoned to a dread tribunal—
In the streets of Baltimore?

Nay! With deep delirious pleasure
I had drained my life's full measure,
Till the fatal fiery serpent
Fed upon my being's core;
Then, with force and fire titanic,
Did I burst the bonds that bound me,
Battered down my being's door,
Fled, and left my shattered dwelling
To the dust of Baltimore.

Gazing back, without lamenting,
With no sorrowful repenting,
I can read my life's sad story
In a light unknown before;
For there is no woe so dismal,
Not an evil so abysmal,
But a rainbow-arch of glory
Spans the yawning chasm o'er.
And across that bridge of beauty
Did I pass, from Baltimore.

In that grand Eternal City,
Where the angel hearts take pity
On the sins which men forgive not,
Or inactively deplore,
Earth has lost the power to harm me,
Death can never more alarm me!
And I drink fresh inspiration
From the source which I adore,
Through my spirit's apotheosis—
That new birth in Baltimore.

Now, no longer sadly yearning,
Love for love finds sweet returning,
And there comes no ghostly raven
Tapping at my chamber door.
Calmly, in the golden glory,
I can sit and read life's story,
For my soul from out that shadow
Hath been lifted evermore,
From that deep and dismal shadow
In the streets of Baltimore.

MR. HULL AFFIRMS.

Ladies and Gentlemen:—This is my last speech on the first proposition. Mr. Jamieson and I have an agreement that the two propositions shall, as it were, run into one; so I will not at this time recapitulate my arguments, but will continue on with new arguments, and let one recapitulation do for the whole debate.

I must make at least one more new argument before attempting a reply to Mr. Jamieson's last speech. Mr. Jamieson understands that he is, in the discussion of his affirmative proposition at liberty to reply to any arguments I have made or may make, during this part of the discussion.

By this time in the history of the world it seems to me that everybody should be acquainted with the Maid of Orleans, commonly called Joan of Arc. Five hundred years, it would seem, would be a sufficient time for the world to become acquainted with such a character as she was. Whether you are all acquainted with her history or not, Mr. Jamieson is; and he will not dispute any point I may make in talking about her.

This girl was not merely a savior of a few individuals but of a whole nation,—a nation whose statesmen, diplomats and soldiers had striven for nearly two hundred years to, in some way, rescue it from England, but whose condition had grown worse during all of that period. It took this little medium only about three months, after she got to work, under the spirits of the departed Charlemagne and St. Louis, with the aid of spirits, who represented themselves to be St. Katharine and St. Marguerite, to do the work.

Joan, the heroine of Orleans and of Rheims, was the one of whom Victor Hugo, France's brainiest writer, from

whom Mr. Jamieson has quoted in this controversy, has said: "She was the only person who ever had absolute control of a nation's armies at the age of eighteen years, and the only general who never made a mistake."

The history of this girl-medium has been written so often, and by so many different hands, some of them French, some English, some of them American, and all of them so thoroughly agreeing on the main points, that I need only give a synopsis of her mediumship. If her history as presented to the American and British public by Mark Twain, be true, her mediumship began to manifest itself almost in her infancy. Madame Grimpeke says she was only eight years old when she began to see and to receive advice from the departed. Other authors know little of her mediumship until she was thirteen years old.

All agree that she saw forms, at first female forms, and heard female voices which she described as the most melodious she ever heard except that of her mother. At first these voices only advised her to be a good girl and to go often to church. Afterward she saw and talked with spiritual beings, who claimed to be Charlemagne and St. Louis, who urged her to go to the rescue of the dauphin, or the prince—that she was foretold by these spiritual beings nearly every step she was to take. She literally gave tests by the hundred to private soldiers, noblemen, generals, kings and others. She was told that Baudricourt, Lord of Vaucoliers, would give her safe conduct to the dauphin, and that the dauphin would send her to raise the siege of Orleans. Every story told her by these departed beings, though at the time they seemed utterly incredible, proved to be true. Every prophecy she made, without one exception, met an exact fulfillment.

When she with her uncle Laxart went to Vaucolieur to see the Governor, and to influence him to send her to the dauphin, he refused absolutely to have anything to do with her, and advised her uncle to horse-whip her and to send her home to her parents. All this gave her more opportunities to give indisputable tests to the Governor and others. Her faith in the immortal beings who advised her never was slackened for a single moment. Like Dr. Kerner, who persecuted Madame Hauffe, Baudricourt persecuted the little medium, but like Dr. Kerner again he was compelled to surrender, and to become one of her most earnest advocates. He surrendered, gave her

a sword and asked her to command and promised to obey and sent her with a guard of soldiers to Chinon, to the dauphin.

After her winter's journey through the wilderness to the dauphin she had new difficulties to encounter. She had doctors of divinity, doctors of the law, and doctors of medicine to encounter. Her tests, however, made every one of them surrender. The king and his cabinet were afraid of her; they did not know whether she was a witch, a devil, or what she was; but no matter who or what she might be, they would not be fooled by her. She was nothing daunted by opposition; her spirit guides had told her that she would succeed and she believed them. She pursued her work, receiving communications and giving tests every day, until she converted, not only the king and the army, but everybody who was in power. So thoroughly were the people convinced that her army more than doubled on its way to Orleans. She went to Orleans and raised the siege as she had predicted, and then took the army and the dauphin to Rheims and had him crowned exactly as she had predicted. Difficulties on the road which the generals called absolutely insurmountable, vanished before the girl-medium as fog vanishes before the sun. I have no time to even refer to the difficulties she had to overcome; it is not necessary, as I am not giving the history of the inspired maid. I am only referring to her mediumship in order to give Mr. Jamieson the opportunity to explain the history of this girl, with spirits left out.

Alas, her work did not end with making the dauphin king of France. When this was done her spirit friends advised her to go no farther; they told her pointedly that if she went beyond St. Denis she placed herself beyond their power to protect her. Whether beyond that there was a power of opposing spirits with which they were not able to compete I cannot say; all that I can say is that it appears they told the truth when they told her their power ended at St. Denis.

At Rheims, as soon as the king was crowned, she told him that her mission was accomplished, and begged him to let her go home to her parents. The king refused; she was a good girl; she obeyed the king though she was forewarned that such obedience would lead to certain death. Though her spirit friends lost the power to assist her,

they never forsook her. Even when in the flames, suffering the tortures of the fire which consumed one of the purest bodies that ever lived. Almost the last sentence she uttered, when she was enveloped in flames was, "Oh, Bishop, I see the saints now; in obeying the voices I did the will of God."

The story of this maid demands explanation. I hope Brother Jamieson will seek an early opportunity to explain this leaving the spirits out of it. Such explanations will come in well when Mr. Jamieson gets ready to redeem his oft-repeated promise to explain all the spiritual phenomena without admitting the agency of departed human spirits.

Now, I will use the remainder of my time in making further replies to Mr. Jamieson. It will be remembered that I called upon Mr. Alger, of Flint, Mich. a well-known citizen of that city; known to Mr. Jamieson as well as myself, and many others in this audience. Mr. A. testified that a spirit came to him in Flint, one morning, and told him that his friend Eugene Johns had left his body the night before at twenty minutes past ten o'clock—that this occurred in Salt Lake City, Utah. This spirit also added: "You will get a telegram from Mrs. Johns confirming this statement." In three or four hours, sure enough, there came to him a telegram from Mrs. Johns announcing the departure of her husband at the time mentioned by the spirit.

Now it happens that Mr. Jamieson knows Mr. Alger too well to dispute his word. Every thing in this spirit message was true. This message came over two thousand miles by spiritual telegraph and beat our earthly telegraphic system. How is this answered? The only answer we have as yet to it is, "I want as good a test as that." Yes, perhaps we all do; but my proposition is not that all of these things either have or will come to Mr. Jamieson. Supposing such manifestations did come to him; is there any reason why people should take his word rather than the word of Mr. Alger? Is there any reason why Mr. Alger should falsify that would not apply to Mr. Jamieson? Mr. Alger is as old, as intelligent, and as honorable as Mr. Jamieson. He has as much experience in things psychical, and will be believed by his neighbors as quick as Mr. Jamieson will be believed by his friends.

Now, I ask why should the world reject Mr. A.'s testi-

mony, especially when it is confirmed by the testimony of the whole world? Everybody in the world who can testify at all will bear testimony in harmony with that presented by Mr. Alger. Mr. Jamieson, nor anyone else, can testify that such testimonies are not true; the most he can say, is, that he did not witness anything like this.

Here comes the point of faith. Spiritualism is both a faith and a knowledge. In so much as we can rely on the words of J. Clegg Wright, Mr. Hodge, Mr. Alger and others who have testified in this discussion it is faith—faith in the intelligence and integrity of these gentlemen. What we witness ourselves is not a matter of faith but of knowledge.

Mr. Keeler came into this audience, and before over two hundred people, and a special committee beside, in the same light that we use for this discussion, gave us the phenomenon of slate writing. Mr. Keeler did not handle the slates after the committee washed and wiped them in the presence of this audience. The slates were not in the audience over two minutes; and yet they came back to us with straightforward, sensible communications on their inner surfaces. Some of these communications were so lengthy that Mr. Jamieson said "it was impossible for them to have been produced in the short time they were out of the medium's hands." How does Mr. Jamieson know that? All that he knows about it is that he could not have produced the writing in five or ten times the length of time. The fact that they were produced in that time shows the absurdity of Mr. Jamieson's *ipse dixit*. He says, they must have been produced before, and the washing of the slates brought the writing out.

Very well, after the communications have been photographed, so that they can be used in the book which is to be made of this debate, we will see that they are submitted, in the presence of witnesses, to the washing process. Mr. Jamieson may act on the washing committee, or he may select one-half of the committee.

Mr. Jamieson's friend and my friend, William Denton, writes one of the more lengthy communications. The language is such language as those who know Mr. Denton would have expected him to use. Everything in it sounds like Mr. Denton. He addresses us as at Cassadaga where we are not. When Mr. Denton was on earth this place was called Cassadaga, because of its nearness to the village of

that name. Since Mr. Denton's passage to the other world a village and a postoffice have been established here and named Lily Dale. Now nobody talks of the Cassadaga camp, nor calls this place Cassadaga. How natural that Mr. Denton should use just the language used on that slate, how unnatural that any one else, unless some one under the same conditions, should use such language.

Again, how natural that the subject of the communication should be just the subject handled in that communication. He was, with a single exception, the first to write on that question; he had written two volumes of several hundred pages each, on that question—more than he had written on any other subject.

Mrs. Denton was a psychometrist of great power. Her psychometry seemed to come to her so naturally that she did not believe that it was a separate spirit power. She and he talked the matter over many times. He could not convince her that this power came to her from the spirit world, nor could she convince him that it was a power latent in her. He knew she could not do this at all times. He believed that when this power came to her, it did not come out of nothing; but that an intelligence, unrecognized by her, did the marvelous work she supposed that she, herself, was doing. Mr. Denton's arguments expressed in this communication were exactly the same as those he expressed through his own organism many times while he was yet in the flesh.

Mr. Jamieson wrote in what he calls phonography on the inside of the frames of the slates that he presented to the committee: "There will be no communication on these slates." His spirit friends saw that his prophecy was fulfilled. He ought to know enough about the law of hypnotism and mental suggestion to know that he made exactly the conditions for no message. If, instead of hurling his defiance at the spirits in that writing he had written, "Dear father, or mother," or "Dear wife, will you please try to give me something to prove that you still live?" He would, in that, possibly, have opened the way for receiving a communication, instead of having bolted the door against his spirit friends, as he did in that which he wrote. Poor man! In defeating his spirit friends he has defeated himself. I am sorry. How many in loading their guns to kill Spiritualism, load them so that they are more dangerous at the breech than at the muzzle! I

would prefer to stand before than behind any of Mr. Jamieson's guns.

Mr. Jamieson closes his speech with a dissertation on this world and another. The subject, and the way it is handled may be very interesting, at least, to Mr. Jamieson, but what does it have to do with Spiritualism? Supposing spirits do not exactly locate the spirit world, to his or my understanding, who is to blame? May it not be because of a lack of comprehension on our part? St. Paul told us near two thousand years ago, that "The natural man receiveth not the things of the spirit." If Brother Jamieson had been born blind, I would have difficulty in making him understand the beauty of this fine bouquet. The more I descended into particulars in its description the greater would be his difficulty in understanding it. How could you make a blind man comprehend the difference between red, the lowest color the human eye ever saw, and violet, the highest color ever seen? He could, in a sense, see the difference between three trillions and seven trillions of vibrations per inch, or per second, and yet he could not understand what either red or violet is. The eye alone can comprehend colors; any attempt to bring the thing to the sense of hearing or feeling is sure to lead to a misunderstanding which will bring the one who tries to enlighten blind eyes to where he will be more subject to odium than to the praise of those whom he tries to make see without eyes.

How absurd it is to reject things spirits can tell us, because of what they cannot tell us. I will venture to say, there are not ten persons present who can tell the latitude and longitude of their own homes. I very much doubt whether Mr. Jamieson can do it. Supposing that when the young man brought me a telegram this morning I had refused to receive it until he could tell me whether he lived in north or south latitude, and the exact longitude, and the exact section in that latitude and longitude, where he lived. I would have, perhaps, had to get along without the telegram. I am the unfortunate owner of a very little real estate, in Chicago and here; but to save my life, I could not tell anything more than the county where either of them is located. I do not know the number of my lots, the block, nor even the section of land where they are located. It is true I have documents giving me all this information, but I do not carry them with me, nor

do I ever look at them. I never go laden with such statistics. Is that proof that these houses do not exist, or that I am not acquainted with every room in them? Will Mr. Jamieson refuse to allow me to tell what I do know, because I could not, to save my life, tell just where our solar system is located.

I know that the sun exists, and I have heard that it is in the center of our solar system, but I would not know just how to go to work to prove it. I believe the sun can be weighed, but I would not know how to go to work to weigh it. Brother Jamieson, there are many things we do not know. Let us not deny the existence of people because they may never have seen either the pyramids of Egypt, or the big trees of California.

Now, ladies and gentlemen, my time is nearly out, and I will detain you to refer to only one more remark made by Mr. Jamieson. He said, "Spiritualism is saturated with superstition, fraud and fanaticism." He seems more learned and eloquent—more inspired when hunting for these three ingredients, fraud, superstition and fanaticism, than at any other time. I deny that Spiritualism, as a cult, contains either. Superstitious people, frauds and fanatics are everywhere, and of course Spiritualism must have its percentage of them. A superstitious person may carry his superstition with him into Spiritualism, as he would carry it anywhere else. He carries it into the church, or even into the Liberal ranks with him. If he comes into Spiritualism he may bring all these elements, which so disturb my opponent, into Spiritualism with him, but his fanaticism is no more a part of Spiritualism than is the color of his hair or eyes, or the length of his finger nails. When Mr. Jamieson shows that either superstition, fraud or fanaticism is necessary to Spiritualism, then his statement, if true, will weigh against Spiritualism; not until then.

There are frauds among gold miners, but that does not prove that there is no such thing as gold; it simply proves that not all who seek for gold are necessarily wise. Superstition among sailors does not prove that the ocean can not be navigated. Fanaticism in the pews and the pulpit does not prove that Rev. Dean Stanley, Henry Ward Beecher or Bishop Phillips Brooks were fanatics.

Mr. Jamieson has recited several poems—Spiritualistic poems; allow me to ask why does he do that? Why does

he not straighten himself up to his full length and declare himself able to write his own poems?

The fact is, nearly everything is done by mediumship. I accept the mediumship of cooks and waiters every day. It would be easy to say, why are not loaves of bread, potatoes and squashes grown already cooked? Why cannot pumpkin vines bear pies already baked? Why are not the lakes and rivers filled with baked, broiled and fried fish? Ladies and gentlemen, there is nothing easier than asking foolish questions.

I have thus gone over my worthy opponent's speech, point by point. He refers to counterfeit manifestations, and calls them "delusions." It is true they exist, but does their existence prove anything one way or another in regard to Spiritualism? Is there any good thing in the world that is not counterfeited? Did Mr. Jamieson ever hear of counterfeit money? Does he reject all money because there are tricksters who would if they could shove the "queer" on him? Counterfeits should lead us to examine more closely.

In one of his speeches he suggested that Miss Margaret Gaule gave all of her numerous tests by psychometry, and not by the aid of departed spirits at all. For, be it remembered, she has given a great number of incontrovertible tests, since this debate began, which Mr. Jamieson is too honest to deny.

I am glad he took the position he did; for, be it remembered again, psychometry originated among the Spiritualists, it is an outgrowth of Spiritualism, and the word itself originated with Prof. Joseph Rodes Buchanan, a Spiritualist. Dr. Buchanan and William Denton were the very first to explain and expound it. Then the opponents of the various contradictory schools, which Mr. Jamieson has represented on this platform, tried to kill psychometry, as hard as ever Herod tried to kill the children of Bethlehem. Now Brother Jamieson is willing to allow psychometry to live if it will only explain Spiritualism for him, with spirits left out. Great heavens! to what straits are the opponents of Spiritualism driven!

Take, for instance, the tests which Mr. Jamieson has received in this audience; what is the Jamiesonian explanation? Why, psychometry came to him through Miss Gaule, and claimed to be his dead wife; then psychometry proceeded to prove it by telling him things known only to

that wife and to Mr. Jamieson. A lock of hair figures in the case, which somehow psychometry had learned a good deal about. What a wonderful thing this psychometry is; would he be willing to love it as his wife if it were not such a liar? True enough, it is not always a liar; it generally tells the truth except that it always claims to have been somebody's grandmother, mother, wife, husband or child.

Mr. Jamieson next wonders that we cannot accept the theories of the Christian Scientists, nor the Theosophists, nor the Catholics, nor even his various contradictory explanations. To him it seems to be anything to beat Spiritualism; he is a little like the ancient maiden lady, who went out to pray for a husband, while she was earnestly engaged in her devotions, an owl in the top of the tree at the roots of which she was kneeling said, "Who? who? who?" Her answer was, "Anybody, Lord."

The trouble with the various contradictory theories of which he speaks, are in one sense of the word like his, that is, they do not explain anything. The manifestations claim for themselves, not that they are Psychometry, Catholicism, Mormonism, nor Jamiesonism; they always call themselves spirits of men and women, who once lived upon this earth. With all the facts in favor of such a theory, and none against it; with even Mr. Jamieson, who knows that it is all done without the agency of departed human spirits, claiming to know nothing further about it, I think Spiritualists are safe in holding to the only theory which seems to be backed by anything like argument or reason.

Mr. Jamieson says, "Nothing is gained to either side by ill nature, which should have no place in a public discussion." He is right; I have never, in my debates with him seen any symptoms of ill nature. On the contrary, sometimes his positions and arguments have made me smile. If I have ever had any other kind of feelings it has been those of sympathy for him in his feeble attempts to kill spirits with anything he could get in his hand, from Christian Science to Psychometry and Agnosticism. Brother Jamieson, these spirits, like Banquo's ghost, refuse to "down" even at your bidding.

Mr. Jamieson is mistaken again, the Spiritualists do not deny Mary Baker Eddy, nor any other person, the right to change their convictions. The things to which we do

object, are her insincerity in denying that she ever was a Spiritualist, and her silly explanations of the phenomena. Besides that she mistreats, misrepresents and abuses Spiritualists. Spiritualists decidedly object to being slandered and abused by Mrs. Eddy and her followers, especially as they never allow an opportunity for any one to reply.

Mrs. Eddy is welcome to come upon this platform and say what she pleases against Spiritualism, if she will remain and hear our replies. We know that her explanations of Spiritualism are not true; and we suspect that she knows it, too, and therefore refuses to allow any of her followers to investigate it.

Here I would like to ask Mr. Jamieson what all this has to do with the question we are supposed to be debating? I cannot see. I am unable to see the slightest connection between all this talk and the thing Mr. Jamieson is supposed to be making an effort to prove.

We are next treated to another dose of self-praise because Mr. Jamieson has investigated so much. Some of us are getting a little sick of so much of that; we prefer to see some of the results of his vast research.

He says Spiritualists tell us there can be no explanation unless there is a spirit in it. Spiritualists say no such thing. They do say that there are certain phenomena which cannot be explained on any other than the Spiritualistic hypothesis. At least if such explanation exists Mr. Jamieson has not found it. I have presented literally dozens of facts which I claim prove the existence, and ability to return of departed human spirits. Will he, or anyone else in this audience please tell me which one of them he has explained? Come, Brother Jamieson, put away these ad captandum appeals, and devote just one half-hour to solid work.

Why should Mr. Jamieson fool away his, your and my precious time in talking about things which, whether true or false, do not touch the issues between us? I am proving the consciousness of the dead, and their ability to communicate with the living. Mr. Jamieson should have shown my facts to be not facts, or my conclusions to be illegitimate, instead of filling in his time with such matters.

Here, ladies and gentlemen, my arguments on the first proposition must close. If I have satisfied you that my

proposition is true, I am glad; if not, I hope that both you and my opponent will search for evidence until you are all satisfied that "Man is," as that apocryphal book, called "The Wisdom of Solomon," says, "made to be immortal."

MR. JAMIESON REPLIES.

Moderators, Ladies, Gentlemen, and My Friend:—This, too, is my closing speech on the first proposition.

Brother Hull makes "one more new argument," Joan of Arc. He needed it. She was a remarkable little girl, and I admire my friend's taste in selecting such a sweet creature for a "new argument." I will notice it fully in a few minutes.

Have we not seen that the Spiritualistic explanation is unsatisfactory, as full of contradictions, inconsistencies, absurdities as a skimmer is full of holes? I will show you, in addition to what has been already adduced, that there are various explanations besides the Spiritualistic philosophy; that the Spiritualists themselves have many different explanations, one contradicting another, and even the so-called spirits differing widely. I think I have shown that the only rational explanation is my theory: that while Spiritualism is not all fraud it is all human in its origin.

1. A great deal of "spiritual phenomena" is hallucination, the perception of objects which have no reality. The inebriate sees objects which have no reality. The subject of hallucination experiences sensations which have no corresponding external cause, and which arise from a disordered nervous system.

2. Illusion. A deceptive appearance. I define it as mistaking a real object for something else, for instance, a ball of yarn rolls out of a lady's lap across the floor, which the lady mistakes for a mouse. The object is real, an objective reality; but not what she first thought it was.

3. Delusion. Deception, misleading, that which is falsely or delusively believed or propagated. Religious fanatics especially are full of delusions, blinded by hope, credulity or passion.

4. Fraud. Deception deliberately practiced with a view of gaining an unlawful or unfair advantage. Deceit, trick, guile, sham, imposition.

A. J. Davis, the celebrated seer, and the real intellectual founder of Spiritualism, in his "Penetralia," page 197, gives a table of deceptions, sixty per cent deceptions. The percentage has largely increased since that book was published; supposed spirits were followed instead of the common-sense counsel of Mr. Davis. Thousands of Spiritualists had more confidence in the deceptions described by Davis than in his sage advice. Davis tried to save the Spiritualists from themselves; they followed the advice of "spirits" on business, matrimony and other matters. I have known many Spiritualists who regulated their family affairs by the advice of spirits; many happy wives and husbands have separated for no other reason than that the spirits advised the separation. A Spiritualist who thoroughly believes in a medium, or even a fortune-teller is ready to abdicate his own reason and is made ready for ruin. If all Spiritualists relied wholly upon "spirits" there would be no social, moral and educational advancement. Civilization would be set back to the "Dark Ages" when witchcraft was generally believed and gibbering ghosts were common on dark nights—the "conditions" were favorable! when devils were as plentiful as mosquitoes in a South American swamp; when vampires roamed without hindrance, sucked the blood of human throats. In those "good old days" of dancing devils and singing fairies Madame Hauffe flourished and the lovely Maid of Orleans, in her white attire, carried her beautiful banner in battle to victories which no French general could have won, therefore spirits fought, or ordered, the battles! How easy is that kind of reasoning. It saves thinking. There are Spiritualists, I cheerfully admit, who, as rational, liberal thinkers, discard superstitions of a witch-burning era, its horrors the offspring of false beliefs; the most mischievous of all, the belief that myriads of spirits swarmed around the earth seeking to gain "control" of sensitive subjects. Says one of the best writers among the Spiritualists, A. J. Davis:

"The supposition that spirits come down the shining highway and enter personally the bodies of mediums, as though mediums were automatons, is unphilosophical. Many very sensible persons have affirmed that they have

'vacated' their own proper organizations, in order to give room for certain spirits who wished to enter. There never was a more complete misapprehension. Mediums have been permitted to say and do a great many things because of the assumption being credited that they were not personally present in their own bodies."

Says Mr. Davis: "It is a fact, too, that many modern philosophers have not given, since their death, an atom of evidence that they now exist. They have departed this life, and not having spoken, with conclusive power and with manifest presence they seem 'dead' in the literal sense of that appalling term. Millions and billions and trillions of persons once on earth seem to be literally lost in space or annihilated, for they have made no sign of life! These are really startling facts."

That is the language of a distinguished Spiritualist. How do you like his explanations? Millions, trillions "literally lost in space," "seem to be." "They have made no sign of life!" Millions of desolate homes echo the "startling fact." You cannot say of Mr. Davis that he is "ignorant" of your philosophy and phenomena. He was with modern Spiritualism when it was born.

My friend Hull has endeavored to make capital out of the fact that the opponents of Spiritualism do not agree in their explanations. I will show you that Spiritualists differ almost endlessly in their explanations; but I want to remark that it was on account of my reasoning on just such lines, indicated by Mr. Davis, that I reasoned myself out of Spiritualism, investigated phenomena until wearied with the fruitless search. The best mediums in the land have I consulted only to be disappointed. I could get "tests" from them, but when I proposed "tests" to them they have almost invariably answered, as your Miss Gaule answered me here in your hearing, "Brother, I can only give you what is given me," and it is ever thus with the best you have. Truly, as Davis says, "literally lost in space or annihilated" is every dear relative, or friend beloved I ever knew. Gone! "They have made no sign of life!" Ah, is this not more nearly the universal experience of mankind than Dr. Samuel Johnson's notion that the "dead" return?

I am willing to learn from Spiritualists; have been ever ready to meet them in a fraternal spirit on their platforms and discuss in friendliness these great questions of life

and death. With few exceptions this is refused me. Why should they so generally shun the opportunity to convert me? They tell me that their phenomena and philosophy will demonstrate beyond all doubt to the honest searcher after truth. This I know I am. You claim to have innumerable facts, any one of which will convince an honest mind. I have searched and investigated Spiritualism in the light, in the dark, in every nook and cranny, and after doing all this for many years you ask me to be content with the testimony of witnesses! In other words, distrust my own senses and accept the testimony of theirs as infallibly correct. Many of the witnesses I find incompetent, a few untrustworthy, and nearly all testimony introduced to prove that spirits exist and communicate irrelevant. One little fact is all I want. I care nothing about your cumulative proofs to sustain a philosophy which claims to demonstrate; and am little impressed by hypotheses which may or may not be true.

If I try to learn how much, or little, the mediums or witnesses know about the dwellers of a spirit world, I have first inquired, Is there an immortal spirit inside this mortal body? I next ask, Do spirits leave their bodies and travel? The medium Colville, and others, answer, "Yes." Emma J. Bullene, one of the first trance mediums in America, says "No." See *Religio-Philosophical Journal*, April 9, 1881. Miss Bullene says: "I am also convinced that the peculiar phenomena where persons make themselves visible to distant friends who still remain in this life can be reasonably explained on the hypothesis of extended vision, and on no other."

So, there is a Spiritual medium bearing testimony against another Spiritual medium. If Miss Bullene's hypothesis is received then it follows that when a spirit is seen a long distance from home, that is, from its body, as supposed, it has never left its earthly tenement. Seemingly it was easier for the vision to go to the spirit than for the spirit to travel away from its body. If this is true (and a Spiritual medium says it is), will not this "fact" (and Brother Hull loves facts), explain the seeing of spirits by mediums? They may think a spirit stands there, but are mistaken. It is telescopic vision. The spirit is not there, close by, even when it seems to be. If this is the case, in reference to seeing spirits in earthly bodies, may it not be true of the hosts of spirits who have

passed through the gates of death, and which mediums supposed they saw on the earth? They may have been millions of miles away, if they exist. The spirits, however, may never have gone away from the earth; or, if they did go, never came back—didn't need to; for the mediums could see them just as well where they are!

Spirits in their earthly bodies, which I have already shown by Spiritualists themselves, could not be distinguished from spirits out of them, it has been claimed were seen at great distances. This was accepted as a proof that man has a spirit within him, or, as some prefer to say, that the man is a spirit. The case related in Robert Dale Owen's "Footfalls on the Boundaries of Another World," of a man at sea leaving his body; and, at a long distance, writing on a slate on board of another ship, to steer in a given direction, and the captain who saw the apparition of the living person, and read the message on the slate written by the wraith, obeyed instructions, came upon a wrecked vessel, saved the lives of several, among them the man who had written the message, has been depended upon by Spiritualists to prove that there is a spirit in man separate from the body and will live on after the body is dead. I used this story in my first debate with Moses Hull, when I converted him from Adventism to Spiritualism; and, at that time, I believed it fully. But since then I have reasoned that if human beings are so wonderfully organized that they have the power to appear remote from their bodies, this fact, if it be a fact, explains a large part, and perhaps all, of Spiritualism. There may be other powers of the human mind, yet undiscovered, which will fully confirm my theory, that the phenomena and philosophy of Spiritualism are wholly of human origin, as I will show in the next proposition; that men, women and children are the sole sources of all human thought, which includes all sentiment, art, invention. There is not the least proof that a spirit world has ever taught this world anything. Spiritualism, critically studied, instead of fanatically believed, is shown to be an endless snarl of contradictions, absurdities and inconsistencies. There is no philosophy worthy of the name about it. Read their standard works and the statement is made in them, "the soul leaves the body;" sure of it are the writers; bring witnesses to prove it. Other writers equally well versed in spirit lore flatly contradict it. Says

A. J. Davis in his "Stellar Key," page 171, "No man's 'soul' ever goes out of his body but once; then it never returns, for from that moment the body is dead."

Colville, Edmunds, Owen say, "yes it does," and they are all spiritual philosophers. The soul of the man on board of the wreck goes away, visits another ship, writes on a slate, is seen and vanishes.

Judge Edmunds, on his reported visit to the spirit world, where he saw his wife who had died, says: "My wife then took me by the arm to lead me about and show me the country I was in."

Brother Hull says I know "Mr. Alger too well to dispute his word." How long will it take my friend to understand that this is not a question of veracity? I do not question Mr. Alger's word, but why should I be bound by his conclusion any more than Mr. Hull's? I have had just such experiences in my own life, but see no proof that spirits had anything to do with them. Brother Hull, however, is getting wild in his statements. He says Mr. Alger's testimony is "confirmed by the testimony of the whole world." Not quite, my friend. He says again: "Everybody in the world who can testify at all will bear testimony in harmony with that presented by Mr. Alger." Really! how rapidly the whole world is becoming Spiritualists—in my friend's imagination. This is about as reliable as anything he has offered us. He says I cannot "testify that such testimonies are not true." That is like the Irishman: "Your honor, I will bring fifty witnesses who will swear that they did not see me steal the pig!"

Mohammed testifies that he rode on the back of Barak and saw Allah. Mr. Hull cannot testify that his testimony is not true! That was Joseph Smith's mode of reasoning.

Brother Hull grasps for "faith." Spiritualists have always prided themselves on the fact that they rejected faith for knowledge.

He again discourses about counterfeits. I wish he would answer my arguments on that subject. He may "grapple" with them in the next question. They make Spiritualism weak where it should be strong. The counterfeit and the "genuine" are too near alike, two peas in the same pod. Cordially do I agree with my friend when he says: "Counterfeits should lead us to examine more closely." That is the effect this debate will have.

My dear friend, throughout this proposition, has assumed the very question in debate, namely, the existence and communication of departed human spirits, a plain *petitio principii*. He says, "They always call themselves spirits of men and women, who once lived upon this earth." Why, bless you, that is the very thing to be proved. Yet my bland friend talks about me "begging the question." That is what I do not do. I prove my thesis, point by point.

My opponent is concerned over my numerous explanations. At first he murmured because I had none. He is now in dread for fear my explanations will kill each other. I pointed out the fact that there are various schools of thought, each with a plausible explanation. I showed that Spiritualists reject every one, "unless there is a spirit in it." My brother earnestly declares, "Spiritualists say no such thing." What explanation have they ever accepted with "spirit left out?" Name it.

I was not aware that it was "self-praise" to state the fact of my many years' investigation.

We are told by my friend, in his usual reckless fashion, of Mrs. Eddy's "insincerity" and "silly explanations of the phenomena;" that she "mistreats, misrepresents and abuses Spiritualists;" that they are "slandered and abused by Mrs. Eddy and her followers." My brother neglects to prove it.

I never read a line of that character in her writings. You think her explanations "silly." She thinks yours are sillier. We have moments when we feel that way about other people's opinions, and fall to petting our own more fondly. It is real comforting, too. We feel wiser every time we do it; whether or not we are not more foolish is the question.

True, Mr. Keeler came here, and in the presence of the audience, and in sight of a committee, gave us an exhibition of slate-writing. Says Mr. Hull: "Mr. Keeler did not handle the slates after the committee washed and wiped them in the presence of this audience. The slates were not in the audience over two minutes; and yet they came back to us with straight-forward, sensible communications on their inner surfaces."

But Mr. Keeler handled them before the committee washed them. This is the point. I know how such things are done. This is why I slid in two slates that I

knew had no chemical writing upon them, nor any other kind. From a scientific point of view I predicted that no writing would come on my dry slates. This is the true explanation, which Brother Hull will not accept. His child-like spiritual explanation, that I "offended" the spirits, will not do. "They" wrote in two minutes in longhand what I could not write in the same length of time in shorthand. They did this, my friend would have us believe, on the slates which Mr. Keeler brought here; but they could not write on one of my slates these few words: "Jamieson, you are mistaken!" The "conditions" were not favorable. Not one scratch for me. Even Spiritualists are now saying Keeler's tests were not satisfactory.

Spiritual phenomena, so-called, I speak for myself, will not bear scientific investigation.

You will get no communications on slates under the rigid tests which I will propose on a "washing committee." You got none on the slates I provided without washing. But I am told that if I had addressed my messages with more suavity in them the angels would have met me half way, the poor dears! So shy, so sensitive and so spiritual!

As an explanation of the blunder in the communication of Mr. Denton, Mr. Hull supposes that Denton did not know that the name of the camp had been changed! What a bright spirit Denton has become! You could not fool that eminent geologist in that manner when he was on earth. It is as Beecher said: "It gives one an awful set-back to go to the spirit world." Perhaps Denton had a long vacation visiting the spheres "beyond the stars." I will come to that question, the location and nature of the Spiritualists' heaven.

It is plain that a man of Denton's intelligence never dictated that message on the slate.

I have stated that spirit communications contradict each other about their home "over there," and now Mr. Hull, as an apology for such unsatisfactory revelations, tells us how little he knows about the number of the lot, block, section where he lives. He reasons as if because he does not possess this artificial knowledge he and his neighbors would not agree in describing the natural scenery of their homes. The "spirits" and their mediums

contradict each other amazingly, as I will show, about their heavenly home.

At last friend Hull is coming to his senses and says: "Brother Jamieson, there are many things we do not know." I have been trying all through this debate to get him to see this.

I hold in my hand a message, not from another sphere; and as soon as I saw the superscription, when the clerk of the Grand Hotel handed it to me, I knew positively who wrote the message; just as certain about it as when I opened the letter, read its contents and signature.

Oh, why can I not get such a "test" as that in this camping village on the four lakes of Cassadaga? Here are fifty mediums, and not one word from the spirit world as clear and unmistakable as this letter from wife in Cincinnati. Why, with years of searching, could I not have obtained a short message, a telegram of ten words, as satisfying as this? Never mind writing on closed slates—that must be so difficult, so cramped like, for the spirits to do! Just one little word from William Denton in his familiar handwriting, in the light, you know, on a single slate, so that I can see the pencil move without a human hand to move it! I am told that it is folly to expect so much; yet I read and hear of pencils doing this very thing, plenty of "witnesses" who will testify that they have seen pencils behave in this way. So it is not folly in me to get just one look of the same kind; or, if it is, I feel as the girl did who was anxious to go to the dance, and her mother endeavored to dissuade her. "But, mother, I have heard you say how often you went to dancing parties."

"Yes, my daughter, but I have seen the folly of it."

"Well, mother, I want to go and see the folly, too."

But it is said, "How do you account for human beings manifesting intelligence far beyond their own natural ability?"

Insane people, sometimes delicate women, have exerted physical strength much greater than when in a normal condition. In early ages this was taken as proof that they were controlled by spirits. Exalted intellectual power was explained in the same way. Successful generalship was supposed to have heaven's aid. The sky was covered with invisible warriors. Such were the crude beliefs of ancient people, and I am surprised that a gentleman of my

friend Hull's intelligence should accept such beliefs; for, in our day, as mental darkness is slowly lifted, it is becoming the settled conviction of mankind that all the intelligence we know is human intelligence in human bodies.

The interesting story of Joan of Arc, well-told by my friend Hull, I grant you; in fact, one of his masterpieces, has had five hundred years for its embellishment. Who were the first reporters? Who were the reliable historians? How little of it is the prose of truth? How much the fiction of poetry?

Under the electric light of modern criticism much of what for centuries passed as unquestioned history is found to be honey-combed with conjecture, guess, fabrication. Easy believers made a market for myth. Dearly as we loved, in our boyhood, the romantic story of George Washington's veracity, few there are, in these days, who hang on to the hatchet as a veritable transaction. Washington's boyish devotion to truth, while it met with our homage, strained our credulity beyond the power of endurance and gave birth to doubts which grew with our growth. William Tell and the tyrant; the apple and the unerring arrow shared the fate of that *rara avis*, the boy who never lied!—indeed, an extinct species.

Joan of Arc, the pretty French shepherd-girl, whose devout Catholic mind was full of angels, her ears attuned to "voices," harmonized with the believing Middle Ages. Joan, the lovely shepherdess, was a mystic of the mystics. She inspired devotion. Looked upon as a divine messenger, it was not difficult for the superstitious to follow where she led. A quick-witted girl, meditating from early childhood upon the miseries of her country; believing, from the cradle up, in angelic beings peopling the air, she was ripe for the call from God. So was Mohammed, centuries before her time. Success feeds fanaticism; the Prophet of Allah established a gorgeous Empire upon the dying embers of a smoldering superstition. This, too, was the inspiration of Joan of Arc, rather than sprites, fairies or angels. It was the prevailing superstition of those days that angels, armies of angels, fought the battles of men. Take this idea out of the life of the "Maid of Orleans," and the purpose for which my friend introduces this interesting bit of history, the proving of Spiritualism, fails. The twentieth century

rejects, in toto, the "angel theory" that spiritual beings are fighters, and adopts the maxim of Napoleon Bonaparte, that "Providence is on the side of the strongest battalions." Why should Brother Hull appeal to those times to strengthen his proposition? It weakens it. Bartlett, whom Mr. Hull quotes in his book, "Joan, the Medium; or, The Inspired Heroine of Orleans," says there was an oak tree frequented by fairies—her own God-mother told her that she heard them with her own ears. Priests and villagers marched around that wonderful tree singing solemn psalms. The people hung its boughs with choice garlands and danced in its cool shade to pleasant music.

Bartlett, in his history, says that this little French girl was "quite fitted to appreciate such a spot, so prone, so ready to believe anything marvelous, so imaginative, the spot became to her the haunt of spirits."

There you have the "conditions" favorable for the seeing of fairies. As Bartlett remarks, she was "so ready to believe anything marvelous, so imaginative." Now, it so happens that the Spiritualists do not believe in the spiritual creatures she saw. They are not supernaturalists; believe in no fairies; no personal God. She saw what the superstition of the times saw, is my explanation. "Spirit," as a matter of course, is the Spiritualists' explanation. Jehovah himself is a finite spirit, this and nothing more. Such is their philosophy. A girl so full of the ecstatic as Joan of Arc, so entranced with marvels, could imagine all she saw; could imagine that the rustle of a leaf was the music of a fairy. I am borne out in these conclusions by the historians cited by my friend. Says Bartlett: "To her spiritual eyes the place was peopled with fairies, she saw them upon the banks of a beautiful stream, she heard their delicious music in the shade of the solemn tree. Her ear, so finely made, could hear the fairy music, when grosser ears heard naught but the rustling of the leaves; the fairy tree was to her the threshold of the invisible world. In the misty summer evenings she could see the fairies come and dance there as others had done before her."

Grimke says "she was but eight years old when already these signs were manifest in her. She seemed like the ancient sibyls, marked from infancy with the fatal seal of

sadness, of beauty and of isolation among the daughters of men."

Saints of the Catholic church, Catherine and Margaret, were supposed to be her attendants; but when Bartlett informs us that "Michael, the archangel, at one time came to the lovely maid," it staggers the belief of even the Spiritualists. I hardly think my friend Hull, with his wonderful believing capacity, can swallow that. When she appeared before the French king and announced to him, "The King of Heaven sends me to you," Spiritualists do not believe it. But they censure me for not believing a spirit prompted the speech.

When Joan was dying amid the flames an English soldier said: "I saw a dove fly out of her mouth when she expired." There is your witness; yet Spiritualists, who have such abounding faith in witnesses, do not believe it. Nor do I, because it is unreasonable.

I doubt that the turbulent kingdom of France was worth the sad sacrifice of so noble a girl as the Maid of Orleans. If spirits, wise spirits, had been her inspirers, her friends, her guides, they should have had more sense than to ruin her innocent nature, unable, as they were, to protect the girl who led armies to victory. Her glorious womanhood (tortured beyond endurance that a profligate king might wear a crown) would have been the true example and salvation of France. I cannot see, as my friend assumes in the closing words of his interesting and instructive little volume, that "that country would to-day be in the same condition as Ireland," nor that Liberty in America would have failed if the Maid and General Lafayette had never been born. This is my friend's conjecture based upon his fervid imagination. If spirits establish or destroy nations they are bunglers. In these days they leave Ireland to her fate, and the Burghers of Africa must win their own freedom. The "armies of heaven" no longer fight. The intelligence of mankind has outgrown the conceit concerning "angel warriors."

17

SECOND PROPOSITION.

RESOLVED, That the phenomena and philosophy of Modern Spiritualism can be explained without admitting the agency of departed human spirits.

MR. JAMIESON AFFIRMS.

Mr. Chairman, Ladies and Gentlemen, and My Esteemed Opponent:—A debate of this character should be not less than twelve sessions. A few only of the main features have yet been touched.

Our friends on the opposite side often say, "If it is not spirits, what is it?"

It is more pertinent for me to inquire, "If it is not humans, what is it?"

Spiritualists are compelled to admit that most of the phenomena and nearly all the philosophy have no other source than human. This admission on their part leaves very little for me to explain. I frankly admit that if, in our day, a departed human spirit ever communicated to anybody, the question is theirs.

My Spiritualist friends assert that there is an intelligence connected with the modern manifestations which always claims to be a departed human spirit. If it is not spirit that once lived in a human body, explain what it is.

Take the human element out of the problem altogether; do away with the human body, brain, mind, and there will remain no intelligence whatever.

First. Nearly all so-called physical manifestations are the result of trickery on the part of so-called mediums, as admitted by Spiritualistic writers.

Second. Even many so-called "spirit" manifestations are admitted by them to be the work of mind in the body.

Third. We maintain that almost every case of spirit influence, so-termed, is the effect of mind in the body.

Fourth. The very small residue is claimed by Spiritualists to be the work of spirits out of the body.

This leaves Spiritualism a very narrow margin.

William Emmette Coleman, a voluminous writer upon Spiritualism, says: "Many kinds of spiritual phenomena have been produced by the spirits of embodied persons, not by the direct action of disembodied spirits."

An English Spiritualist paper, *Light*, says:

"Spiritualists generally admit in explanation of the phenomena called spiritual, the possibility of the following agencies:

"1. The disembodied human spirit.

"2. The embodied human spirit.

"3. 'Spirit' other than that which is, or has been, embodied in human form."

C. W. Stewart, an able Spiritualist lecturer, combated the notion that mediums are "controlled by disembodied spirits only. We propose to show that they are oftener controlled by spirits *in* the form."

A vast army who have investigated Spiritualism, and remained unconvinced, share the conviction of Don Piatt, of Washington, who said, as related in "Startling Facts," page 273, "I must yet have other and better proof to convince me that the intelligence is from the spirits of the departed. The more I strive to convict my understanding, the more unsatisfactory it becomes."

This is my experience precisely. All the intelligence we know is earthly intelligence in earthly bodies.

Spiritualists repudiate all claims and arguments in favor of a personal God communicating to mankind through man. They say that is superstition, yet they claim a spirit person can freely converse through mediums.

Prof. J. S. Loveland, one of the most scholarly Spiritualists that ever lived, admits candidly that it is "impossible to know whether the utterances" of the mediums are from "spirits," or are "the creations of the medium's own mind," or even "the active energies of nature." All this has reference to honest-minded mediums, sincere, truth-loving Spiritualists; not to tricksters, or impostors.

Truly, as Prof. Loveland contends, and as I have been saying for twenty years, "We do not yet comprehend the possibilities of our own unaided selfhood." Quite naturally our friend Loveland concludes that the "dreams of the subconscious self" are mistaken for "real spirit entities."

Prof. Dawbarn, another Spiritualist, considered one of the most philosophical writers of the age, confesses "that no spirit has really communicated."

A writer on "Logic" has said that "An admission from one whose opinions are not in our favor is the highest kind of evidence."

Therefore, all that has been credited to spirits come from the human mind in the human body; none of the intelligence is outside of the human brain and body. This is my theory, and is supported by a multitude of facts and not one against it, as far as I can discover.

The Progressive Thinker quotes an eminent scientist in favor of Spiritualism, "Dr. Elliott Coues, the famous ornithologist, and member of the National Academy of Science, declared himself to be a born ghost-seeker. He brought to the investigation of phantoms the same methods of passionless analysis applicable to any other matter."

Now, what does this "born ghost-seer" see?

He says, "The spiritual body may be of more rarefied and tenuous substance. I have no notion of the nature of the substance that makes a ghost, but I suppose that when a man dies it separates itself from the grosser particles that compose his physical organism."

That is made up of "may be" and "suppose." That is not science. It is not even scientific theory. It is merely the guessing of a scientific man; but he is the Spiritualist's witness. Now what did he see? He says:

"There is no essential difference between the spectre of a living human being and the apparition of a dead person."

If living human beings have "spectres," very much like the apparitions of dead persons, who can distinguish the difference? May they not all be from earthly bodies? But I will reserve further remark concerning Dr. Coues; and, to illustrate a whole class, will now give you an account of a wonderful medium who lived in Liberal, Missouri, Dr. J. B. Bouton. In 1885 he began to hold circles with a few of his neighbors, some of whom were Spir-

itualists. A little pine table tipped in answer to questions, three tips meaning "yes;" two, "I don't know;" one, "no." Names and messages were spelled out by going over the alphabet.

Says Dr. Bouton, "I would often ask them if they really believed it to be the work of spirits. The answer would be 'Yes, it must be spirits. If it is not spirits, what is it? There is intelligence, and it cannot be accounted for in any other way.'" Half the number of investigators at those circles were Materialists when the investigations began and became firm believers in Spiritualism through the mediumship of Dr. Bouton.

An old Indian came from the "Happy Hunting Ground," calling for whiskey and tobacco. Dr. Bouton said he knew an old Snake Indian in Montana who was drunk when he was killed.

Some one of the party brought a flower from a garden, laid it on the table and told the Indian to get another and lay it beside the one on the slate. The light was turned down and the medium passed the slate under the table. Soon raps were heard. The light was turned up, but instead of a flower there was this writing from that bad Indian: "Go to hell with your posey! Me want whiskey." So characteristic! Now Spiritualists reason, "If it was not an Indian, what was it?"

This brought the exclamation from all present: "It is wonderful! If we just keep up our circles we will soon get materializations."

News of the wonderful manifestations spread through the town and surrounding country like wildfire.

The next evening a circle was formed of unbelievers at the hotel, except the landlord, who was a Spiritualist. Mr. Thayer, the landlord, said, "If there are any spirits present, please rap three times on the table."

Three soft, yet distinct, raps were heard. A former landlady was supposed to be the spirit that rapped. She promised to materialize. A small bed-room adjoining the parlor was used for the cabinet. Dr. Bouton was requested to enter the bed-room cabinet. He did not know what to do. He had never been a materializing medium. The light was turned down, as usual, to give a benighted world more light. The most wonderful sight was that landlady's spirit. Some could see her features plainly; one of the party saw that she wore the same dress she had

before she died, and even the pleats of the dress. This seance created greater excitement than ever. The hired girls of the hotel were alarmed and could never be induced to go to that room unattended.

And yet greater manifestations were in store. Dr. Bouton's own house was selected for the seances. There were some so skeptical that they would not believe "though one rose from the dead." "Some doubted" that the spirits did the writing when Dr. Bouton held the slate under the table. The spirits seemed to be offended because of such unreasoning skepticism. Mrs. Weems deluged them with a flood of questions, but the spirit, Dr. Bouton says, refused to answer her, and she was inconsolable. Dr. Bouton was then implored to talk to them, so he began, "Well, friends, we are anxious to know what you desire in order to get the necessary conditions. Shall I lay the slate on the table?"

"No."

"Are there conditions under which you will write for us?"

"Yes."

Dr. Bouton said to the company, "I have an impression. Let us see if it is correct."

Said he, "I addressed the spirits as follows: If I place a slate and pencil in that closet and lock the door, will our spirit friends write on the slate?"

"Yes."

Mrs. Weems exclaimed, "My God! Will they do that?"

Dr. Bouton said, "We will try and find out. 'Prove the spirits.'"

A shelf was soon prepared, a slate placed on it and the door locked. The medium sat with his head against the locked door, not on the inside, as many mediums have to sit; but on the outside in plain view of that whole company until the light was extinguished. They sang, loud and lively, "Sweet By and By."

In about five minutes raps were heard, plainly heard by all in the room. In a moment there prevailed a death-like silence. Writing on a slate under such strict conditions would eclipse anything in that line ever known in the history of the world. The door was unlocked, the slate was taken from the shelf, and, to the unutterable surprise of all present, there was a message covering nearly one side of the slate, addressed to one of the party who

readily recognized the perfect handwriting of a dead relative. Such a time of rejoicing was never witnessed outside of a happy Methodist revival. It gave, that message did, a brief description of their beautiful home in the Summerland, a more glorious climate than California. Some of the company would have been willing to sell out and go at once. Three or four times messages were written on slates on that memorable night. The slates were carefully wrapped up, afterwards covered with glass and hung in parlors where friends could see them; but the unbelieving world outside doubted. They were invited to make a close examination of the closet, but found no possible chance for deception. Was there ever a materializing seance-room more critically investigated?

Next day Dr. Bouton's house was crowded from morning until night. Committees of Materialists came to examine the house for some trap, trick or machinery by which the writing was done, but could find no chance for fraud or deception. Have any mediums been more closely tested than this man? Greater works were being done at Liberal than ever occurred in Bethlehem, according to the Spiritualists. The excitement brought many Spiritualists to Liberal. Spiritualism had triumphed over every opposition. Believers and unbelievers came from all parts of the country. Spies were lying around Dr. Bouton's house whenever it was known that the seances were to be held, watching to catch some one going in or coming out.

All of the old Spiritualists who went to Dr. Bouton's circles said they had attended the seances of some of the best mediums in the world, and they had never seen anything as satisfactory as that obtained through Dr. Bouton's mediumship. There were nearly a score of as good mediums in Liberal as could be found anywhere, and their spirit controls said Dr. Bouton was as good a medium as the best, and that the manifestations at his home were really genuine spirit manifestations. The mediums would often become entranced, and their "spirit controls" said still greater manifestations were going to take place in Liberal.

When the door was opened at one time, before the writing was finished, one said, "I saw a spirit hand, the most beautiful I ever saw."

"Yes," said another, "I saw it!"

Still another said, "Oh, it was grand!" "In the mouth of two or three witnesses."

On another occasion a sealed letter was laid on the slate and placed in the closet for the spirits to read and answer. The reply was written on the slate in good style and the slate returned to its place but the letter was invisible. When the slate was taken out for examination, several exclaimed, "Why! where is the letter?"

At first this was as great a mystery to Dr. Bouton as to any of them. He said he "guessed the spirit must have taken the letter."

"Of course," said one, "I have known spirits to do the same thing often."

"Yes," said another, "I have, too; and sometimes they never bring them back."

"Perhaps," said the owner of the slate, "if you would place it on the shelf again, the spirit would bring back the letter."

This was a severe test, and looked like dictating "conditions" to the spirit world. The circle was formed again, "John Brown" was sung, and then raps were heard. The door was opened, the slate taken from the shelf, and, sure enough! there was the letter in perfect condition, unopened, exactly as when placed in the closet. All agreed that the spirits intended this unexpected proof of their presence as a test of their powers. "I tell you," said one, "We are going to get more wonderful things than that."

Spirit faces was another phase of Dr. Bouton's mediumship. Music was essential for this manifestation. A curtain about four feet high was placed at the door, and Dr. Bouton sat behind the curtain. Sometimes when there were many persons present, some sat near the door at one side. When the spirit faces came full into the door they would remark "What a thin face that spirit has!"

But well-posted Spiritualists were always ready with an explanation. They could account for the thinness of the spirits. They said, "In order for a spirit to materialize, it must have matter of which to form itself, and that it was not always possible to gather from surroundings sufficient material substance to form a fully-developed spirit."

This was the reason those poor spirits were so thin. Spiritualists are great on philosophizing, and it does not matter with them whether or not they have facts to fit

their philosophy. They philosophize any way. Another thing was noticeable. Those thin spirits never talked. Would that not be purgatory? 'Women, don't you go! Heaven knows what will become of me when I become a spirit. But the thin spirits answered questions by bowing their thin heads.

"Is that father?" inquires one. If the spirit nodded his head, the inquirer would say, "Yes, that is father. I recognized you as soon as you came to the door. I am so glad you have come. Can't you come again sometime and materialize more fully?"

Another nod from the spirit.

"Thank you; do come again."

The spirit would bow its way back into the darkness whence it came. The witnesses would say, "How can any one doubt Spiritualism after seeing the like of that?"

"Oh, well!" another would say, "such folks haven't good sense."

Some of the scoffing kind dared to insinuate that Dr. Bouton was a trickster, but the mediums when asked, "Are all the wonderful manifestations produced through Bouton the work of spirits?"

The spirits through the other mediums would invariably answer, "They are; there is no better medium."

A more highly endorsed medium probably never lived than Dr. Bouton, endorsed by old Spiritualists, good judges of phenomena; endorsed by the "spirits" through other mediums. What I have related of him is true of scores of test and materializing mediums—endorsed by Spiritualists and "spirits" as long as they practice mediumship; condemned as frauds, counterfeits, when detected, or self-confessed. Even then many believers insist that they are genuine mediums.

This is not a question of the sincerity of mediums. It does not follow that because a medium believes he is inspired that his sincerity proves he is. Do messages really come from a spirit world? That is the point. You claim you have phenomena to prove it. What are the phenomena of Spiritualism?

First. Rappings.

Second. Table movings, or the movements of ponderable bodies in general.

Third. Trance and inspirational speaking.

Fourth. Clairvoyance, or clear seeing.

Fifth. Slate-writing.

Sixth. Sealed letters answered by the spirits of departed human beings.

Seventh. Materializing mediums of all grades, classes and conditions.

Eighth. Magnetic, and other kinds of healing, including "laying on of hands."

All these classes include many subdivisions, such as cabinet manifestations, paraffine molds, planchette, dark circles, bell-ringing, automatic writing, etc. In this cumbersome, indirect, roundabout way, it is confidently believed by Spiritualists that the inhabitants of the spirit world, who once lived in human bodies, communicate with the people of this world.

In what does Spiritualism fail? In this: It appears to be impossible for men and women after death to communicate directly, face to face, with the people here, as was their former habit; but interpose a medium, and it is easy. The theory of mediumship is the open door which admits the long procession of trickery. Why should a human being, a medium, be needed? Why should not the intelligent beings of another world converse as easily and directly to the people of this world as we talk and dispute with each other, if Spiritualism were true?

The battle-cry of the Spiritualists for half a century has been "investigate."

If you have not investigated, the Spiritualists everywhere declare you incompetent to render an opinion, however great your scholarship. We admit they are right about this.

If you do investigate; and, especially, if in your earlier investigations you were thoroughly convinced that the phenomena do proceed from spirits; but afterwards, upon a more critical investigation, you conclude that the phenomena proceed from human beings, then the stereotyped cry of the Spiritualists is, you are not sincere.

I referred to the claim that communications over all America come from Indians. I said that an Indian chief, "Big Moon," is a sample: "Me am big chief."

They are all big chiefs.

"Me want to speak a word to white squaws and braves. Good spirits make them all good when they come to the council and ask the great father spirit to send down light, so they find the way to the happy hunting grounds. Me

help to light camp fires on the road for white squaws and braves. Many moons me be in spirit life—me no fight—”

I have always heard that the only good Indian is a dead Indian.

“Me. much bright—me look for God—me hunt in the happy hunting grounds for great spirit. Me big happy. Me say all do good and be good. Me big chief; called ‘Big Moon’ when here. Me have a medie; when she read this she will be glad.”

Surely, no human mind, no earthly being, could originate that, and thousands of similar “communications.” How could any one doubt that it was direct from “Big Moon?” No medium has the capacity to produce such a revelation! From what I can learn, more than a hundred mediums grabbed for “Big Moon;” he was such a delightful savage, and the hundred could be controlled by “Big Moon” all at once. This did not weaken spiritual faith. It strengthened it.

There is scarcely a medium that is not controlled by a squaw, “Bright Eyes,” “Starlight,” or some other squaw with a poetic name. But here comes Onieta: “Me come, too. I want to say some words. I want to say to Medicine chief out in Pennsylvania—Chief John—that he be going to get shiners soon—Manhattah going to get ‘em for him. Lots of squaws and chiefs know me. I’ve talked to lots of ‘em through my medie. I want to take my medie out toward setting sun. I got lot of work to do out there, if I can get my medie out there, and I am going to try to. I want to send my love to all the squaws and my regards to all the chiefs.”

A squaw would be quite likely to use the word “regards,” and make the nice distinction between “love” to squaws and “regards” to chiefs.

It appears to be easy enough to converse fluently, but not convincingly, over all the United States; and, we are told, as they are “children of nature,” it is quite natural they should. Their earthly reticence has vanished and their revengeful spirit blossomed into heavenly forgiveness for all the cruel wrongs inflicted upon them by the white man.

Wife and I moved into a “haunted house” in Cincinnati, which had been without a tenant for more than two years because a man hanged himself, and a woman committed suicide, the man near by, the woman in those

pleasant rooms. I said to the agent that wife is not afraid of spirits, and I assured him that if the rooms are really haunted I would be rejoiced. The market man inquired of me, after we had slept there the first night, if our slumbers were undisturbed. I answered, "Never slept better." The second night wife awakened me, and asked if I "heard that!" Now, I am a man of facts, my friend Hull to the contrary. It was an undeniable fact that there was something in the corner of our sleeping-room, rattling among some unpacked goods. Without a word I arose and went into that corner to interview the disturber. On returning to bed I expressed the opinion to wife that it must have been a mouse. She killed my objection with the information that she had, during the day, examined the base-boards critically. I mildly mentioned to her the well-known fact that a mouse can, if it wishes to, crawl through a very small hole—like my opponent here. Do you suppose I convinced her? No, indeed. She is harder to convince than Hull. But since that night neither mouse nor materialized spirit has ever "troubled" us, which wife cites as a triumphant proof that it was no mouse!

Since then the "manifestation" has changed. The old lady who committed suicide, evidently satisfied that neither of us mean to injure her, has vacated the premises; or, at least, does what old ladies in this world are never known to do, remains silent. But the man who hanged himself until he was dead, and whose occupation on these premises was that of a faithful wood-chopper, can be heard every night steadily chopping wood! I do not deny the phenomenon of that regular, monotonous chop, chop, chop sound. This is a fact. But as I hold the key to this "haunted house," and have an explanation which I think unlocks the mysterious sounds, and wife has no fear of spirits, we still abide. My "explanation" is that the sounds, resembling the blows of a woodman's ax, are from the water mains and pipes. She does not accept my explanation, and keeps a turned-down light burning every night, which I have tried to make her believe "spoils the conditions." She avers that she has seen the woman, and I am too good a parliamentarian to make it a domestic issue.

To all the explanations, such as subliminal consciousness, thought transference, telepathy, the Spiritualist

who prides himself, as the Calvinist used to, on being settled in his convictions, turns a deaf ear. There is but one explanation under heaven that he will accept, and that is the spirit hypothesis, which is as full of holes as a skimmer. We want direct proof.

Mr. W. C. Hodge:—I rise to ask what you mean by direct proof, or direct communication?

Mr. Jamieson:—Never will Spiritualism be a scientific fact until no more conditions are required than in the communication of one man with another. This is what I mean by "direct communication." That such "conditions" as Spiritualists insist upon are necessary is pure assumption. Their "conditions" are artificial, not natural, and are a loop-hole for fraud.

Spiritualists here have said "Brother Jamieson must give an explanation, or show how the writing was done on the slates."

It has been explained again and again as mere trickery.

Since I have applied scientific tests to Spiritualism I have produced slate-writing which Spiritualists could not distinguish from their so-called spirit writing.

If the phenomena were all that Spiritualists claim, they would be their own best explanation; they would demonstrate. Spiritualism is too thoroughly saturated with fraud to ever make a lasting impression on modern thought, notwithstanding I know that there are distinguished scientists who are Spiritualists. This fact does not settle the question for me. There is an authority of science which is higher than any scientist. We do not accept any man as authority in science; but, instead, accept demonstration, the "truth for authority." We may be asked why quote scientific men, then? I answer, because they are experts in their chosen field. We do not accept John Tyndall's statements because they are John Tyndall's, but because his statements are demonstrated truths. You are at liberty to deny every one of them, and examine for yourself. The scientist bows to the truth. If he propounds a theory it is valuable on account of his large experience and intimate acquaintance with the subject about which he speaks. I attach greater importance to the opinion of an engineer about his locomotive than I would to another man's opinion of the steam engine of which he knows nothing. The statement of a well-educated physician is more valuable concerning the

nature of disease than the assertion of a man who never studied anatomy and physiology. Tyndall, Huxley, Haeckel devoted their lives to a study of nature, and must have known more about it than those who never gave the subject a thought.

Accordingly, I have for years sought to obtain from Spiritualists the knowledge which they sincerely think they possess about spiritual beings and their everlasting home. The science of chemistry can be imparted. It is knowledge. Astronomy is knowledge, science, and can be learned. Mathematics is knowledge and can be taught. But what is Spiritualism? I do not wish to offend the sensibilities of any one; but I must speak just what I think, and tell you that but few men in this world ever sought more diligently to prove Spiritualism true than I, for I have always liked the beautiful vision it teaches of the uplifting of all humanity in a harmonious life, after purifying experience beyond the grave; but in my years of careful search, unwilling, as one of your teachers strongly expressed it, to "accept every shadow for a ghost," I have found it always dodging around in the dark; always evading me like a jack-o'-lantern. Ask it for bread and it gives you a stone; ask it for a demonstration here and now, and it whines about "conditions." It is perpetually mocking the human mind with its large promises and meagre performance.

Here, on these lovely grounds by the lakes, you have forty or fifty mediators between this world and a spiritual realm, who give "tests," overwhelming proofs that our dead-alive relations are here; but no message comes to me who needs it most. Moses says I do not get "tests" because my attitude toward the spirit world is hostile; because of the "hardness of my heart." Let me get one unmistakable proof that spirits of our loved can converse with us, and oh, how glad I will be to get it; my heart will melt.

MR. HULL REPLIES.

Moderators, Honored Opponent, and Ladies and Gentlemen:—Now comes the fun. Thus far Mr. Jamieson has had one advantage. Though my speeches have been literally loaded with facts, his answer to every one of them has been, "It is not for me to prove or explain now; wait until my time comes to affirm, then I will explain them all."

Well, my facts have kept, they are as potent now as when I first used them; now, if my "promising" opponent is as good as his promises, we are to be regaled with explanations galore.

Now, for his and your benefit, before I proceed to review the strong speech he has just made, I will, in as succinct a manner as possible, collate a dozen or so of the facts which have been introduced but not explained. We will see how wonderfully easy his logic will make facts wish they had never been born. Here are some of them.

1. I showed the consensus of the whole world to the fact that the dead return and communicate with earth's inhabitants. On this subject I did not read the opinions of the world, but the knowledge of the world, arrived at, not through its reason, but through sight, hearing and touch. Through direct and straight out-and-out matter-of-fact messages on which the world could use its reason after having used its senses. The Pharisees believed that a spirit or an angel might have spoken to Paul. Dr. Johnson told us there was no nation on earth among whom apparitions had not revealed the fact that the dead sometimes return.

2. The Seeress of Prevorst will now command his attention. This woman was sadly afflicted, and went to Dr. Kerner's hospital, where she remained over two years.

Her manifestations converted the atheistic Doctor and made a full believer of him. She told a woman who was being sued for 1,000 florins that her husband had paid the debt, and found the receipt. Nobody in the world knew of any such receipt. Brother Jamieson will now explain that with spirits left out.

3. He will now reply to Dr. Johnson's position that the belief that the dead return is based on the experience of the world.

4. Better than all, he will explain his own mediumship—will tell how eighty or eighty-five lying somethings could come to him and profess to be the spirits of so many dead people, and make him represent so many different characters.

5. He will tell us how Swedenborg went to Madame Harteville and told her the truth—a truth unknown by anybody in the world—about the receipt for the money for a certain debt which he had paid. How something in nature could do all that, and at the same time claim to be the spirit of her husband, is what we want to know.

6. And, Brother Jamieson, while giving us these explanations, please do not forget to tell us how some falsifying thing in nature told Mr. Johnson through Mrs. Whitney, that it was his daughter, and reminded him of the turkey-pea flowers he deposited in her bosom and in her grave.

7. The circumstances of the Hebrew writing, related by Mr. Hodge, and testified to by the parties who received it, are now to be explained. Also that something in nature which called itself Mr. Winslow, and came off several hundred miles distant and told of his death, even before his body was buried, will be made as plain as day.

8. How John Brown saved the man in the beaver trap, and how to cultivate the acquaintance of that what-is-it that does such wonderful things, is now a mystery to us, but it is to be made plain to-night.

9. Last, though by no means least, we are to be enlightened on the wonderful things said and done by Miss Margaret Gaule during this debate. We will all know how to be Margaret Gaules to-morrow.

There are many other things he is to do, but we do not wish to overload him to-night, so I'll save the rest for some other time. It is enough for me to say now that if Mr. Jamieson fails to explain any of these facts, or any

other that I may bring bearing on these questions, he has failed to prove his proposition. This will make our work interesting.

Now, ladies and gentlemen, before I enter upon a review of the speech to which you have just listened, I must spend a few moments in review of the Joan of Arc business. Brother Jamieson is good at dodging and getting off on side issues, and now I presume I must follow him into all the dark corners where he goes to dodge the fact of Spirit communion.

He finds in his answer to my argument on Joan of Arc, that spirits differ widely. Does that prove that there was no such girl as the heroine of Orleans? or that if there was, she was not a medium? Spiritualists do differ on many points, but those differences never involve a doubt as to spirit return. When the spirits of the living are seen at great distances from their bodies. Such occult subjects may allow each one to have his opinion, but the facts are not questioned. When the man went on the ship and wrote "Steer to the Nor'west," we may differ as to how and by what power it was done. The fact that it was done, and that a ship-load of people were saved by it is enough. We may not understand the full *modus operandi*. We know that it proves that there is more of man than flesh and blood and breath—a mere bunch of cells. That is all I want to get out of it.

I may say it rains, and people will believe me. Next we may arrive at different conclusions. Does that prove that it never rains?

I am quite sure that I never saw such artful dodging in my life; never in my life did I see a person attempt to make so much out of a little. "Behold, how great a matter a little fire kindleth."

Brother Jamieson's explanations all fail. Let me give you a short inventory of his contradictory positions.

1, Hallucination. 2, Illusion. 3, Fraud. 4, Delusion. 5, Deception, Deceit, Trick, Guile, Sham, Imposition. These various contradictory positions are not half; before he gets through with his discourse he concludes the story has grown five hundred years. Really, was it necessary for an hallucination, illusion, delusion or trick to grow so long as that? The story is no larger than it was when told by her private secretary, who knew her from the time she was five years old. Again, Mr. Jamie-

son says it was given to a superstitious people. Possibly; but that was unnecessary, if it was anything Mr. Jamieson seems to think it was. So Mr. J. goes on to the end of what his vivid imagination can conjure up. I must say in the language of my friend, William Shakspeare, "He doth protest too much." Brother Jamieson, your argument would have been stronger if you had left nine-tenths of it at home. I will, however—if you will tell me which one of your contradictory theories you wish us to believe, I will undertake to examine that one.

Next he dodges from all of his positions and falls back upon some of the statements made by Andrew Jackson Davis. Well, Mr. Davis has written twenty-seven volumes, some of them very large, yet Mr. Jamieson can't find a line in all of these many thousand pages, denying that spirits return, or that will contradict anything I have said in its proof.

Mr. Davis thinks there are spirits, lost to this world—spirits who never come back. So do I. It is not necessary for every spirit in the whole spirit world to come back to prove spirit return. One is enough.

Does the fact that there are spirits who never come back prove that Joan of Arc was not a medium, or that no spirit ever came back?

It rains sometimes; but supposing Mr. Jamieson wakes up sometime in Cincinnati to find that the street sprinkler has been around and sprinkled the street, does that prove that it never rains. Or, supposing that one of Mr. Jamieson's neighbors finds the streets wet, when he gets up in the morning, and he mistakenly supposes it has rained when Mr. Jamieson knows that it has not, does that prove that it never rains? Neither does the fact that there are Spiritualists who think that occasionally something comes from the spirit world, when it does not prove that no spirit ever communicated.

Joan of Arc and others sometimes called these spirits fairies, as I well remember that some of Brother Jamieson's guides used to do, therefore Joan of Arc never heard nor saw a spirit, nor was Jamieson ever controlled. What profundity of logic!

This girl thought she talked with St. Michael; and believed that God called her to her work; some Spiritualists do not think so, therefore she was not sent, and did not save France. Such reasoning as that is positively dis-

graceful. I have too much to do to pursue this matter further at this time. "When I have a convenient season I will call for thee."

I am now ready to review Mr. Jamieson's apparently able speech. He commences by quoting the oft repeated statement, "If it is not spirits, what is it?" and suggests as a more pertinent query, "If it is not human, what is it?" That question is easily answered; I suppose spirits to be excarnated human beings; but I answer, all of it that is not human is spirits. Every testimony in the world is that that portion of it that is not done by mortals is done by immortals.

1. They always claim to be spirits; they never claim to be magnetism, electricity, od force, sub-conscious cerebration, Christian Science nor Theosophy. They give names, dates and circumstances, sometimes wrong ones; that is no difference. That is just what human beings do in this world, why should they not do it on the other side of life?

2. They often relate matters unknown to any except the one whose spirit they claim to be; sometimes they relate matters entirely unknown to the one to whom they are talking; matters which are often found afterwards to be correct in every particular. Take the case of Eugene Jones, as related by Mr. Alger last night. Mr. Alger was in Flint, Mich. Mr. Jones, in Salt Lake City, two-thirds of the way across the continent; a spirit came to Mr. Alger and said, Mr. Jones passed away at a certain hotel, giving the name of the hotel, in Salt Lake City, at 1:20 this morning. Twenty hours after that he received a telegram confirming every particular of the message.

3. What was it, if it was not a departed human spirit? Who told Mr. Alger that news? We have a right to ask and demand from Mr. Jamieson, an answer to that question. When he denies that spirits do that it is incumbent on him to tell us what did it. If Mr. Jamieson does not know that it is not spirits that do this work why is he debating? If he does know that spirits do not do the work, let him tell us how he happens to know so much, and how it happens that when he does know so much he does not know just a little more? Last night Mr. Jamieson spoke of the wonders of electricity, the X-rays, etc. All right; we have them both on these grounds; bring them on. Make them give such tests as Miss Margaret Gaule is giving on this platform every day; that is what I want to

see. Ladies and gentlemen, no case was ever made clearer in any court than Miss Gaule made it this afternoon, in Mr. Jamieson's presence, that spirits communicate.

Mr. Jamieson next says: "Do away with the human body, brain and mind and there would be no intelligence whatever." How does he know all this? He has not proved, nor can prove, that human intelligence originates in the brain. I will agree that the brain is a tool used by the mind in imparting and receiving some kinds of information. More than this Mr. Jamieson has not proved, nor can he prove more than I have just now admitted. Let me ask has Mr. Jamieson ever seen his proposition tried? Of course if there was no mind there would be no intelligence, for what is mind but the sum of intelligence one possesses? It takes mind to manifest and to observe intelligence. But, that all the phenomena of mind are manifested by mind in the body I most emphatically deny. Where was the embodied mind which told John Brown to go to the river? What embodied mind told Mr. Pendergast some months before, that he would die on a certain day? What embodied mind told Madame Hauffe where a certain document was?—a document even the existence of which was not known? I can give the record of hundreds of phenomena which come to minds in the body, but come from no embodied mind.

He says "nearly all the manifestations are trickery." For the sake of the argument I will admit it. We will throw all such manifestations out of the argument. It is those which are not trickery that I want explained. Beside the tests which have been given on this platform by Miss Gaule, Mr. Keeler gave us a slate-writing here before several hundred people, which was not trickery. The slate-writing was done right where Mr. Jamieson could see. Now please explain them without admitting the agency of departed human spirits.

Nearly all the quotations Mr. Jamieson makes, beginning with Mr. William Emmette Coleman, state absolutely the position generally taken by the Spiritualists on those things; they prove nothing only that Spiritualists should be careful, as there are many things which look as much like Spiritualism as a horse chestnut looks like a peach, which are not Spiritualism. I do not affirm that all that comes pretending to be Spiritualism is the genuine article.

Mr. Jamieson spends more than half of his time this evening in telling us of the old and many times thoroughly explained Dr. Bouton affair. It could all have been told in two minutes. The explanation is simple and plain. As I have explained the matter in a former speech I need not reply to the matter farther; instead, and in order to clear away some of the debris my opponent has tried to float in upon us I will try to attend to a few things he said in a former speech, and then will follow on, replying to his remarks until I shall have shown the fallacy of each one of his positions. In a few remarks on independent spirit writing, by which he means direct writing by a spirit, he says all the slate-writers he has known assert that they must hold the slates.

While there may be many cases where the medium must hold the slates, Mr. Jamieson has been unfortunate if he has seen no others—no independent slate-writing mediums. There are more than a hundred persons in this audience at the present moment who will tell you that they have obtained slate-writing without the medium touching the slates. Here I will ask, did Mr. Keeler touch the slates when the writing was done through his mediumship in the presence of this audience? Mr. Jamieson will hardly say he did, for there perhaps is not one or more than one in the whole audience who would not decide against him. The slates were distributed, as the committee will testify, perfectly clean and free from writing, through the audience. There the writing was done; then the slates were collected, not by Mr. Keeler, the medium, but by the committee, and partially read by Mr. Jamieson himself before Mr. Keeler was called to the platform.

There is a man in this audience by the name of Gibson Smith, a man whom I knew as an Adventist forty-five years ago. This man's residence has long been in or near Los Angeles, California. This man has his slates here—slates which he bought and fastened together three or four weeks ago, in Niagara Falls, this state. He will testify that he screwed the slates together and put sealing wax over the screw heads before he left home. These slates he carried to Mr. Keeler. Mr. Keeler did not touch the slates. When this man opened the slates he found direct communications from several of his personal friends who have been long in the other world. One of these communications was from a California judge, a personal friend

of Mr. Smith's, but a friend of whom Mr. Smith had not thought for years. The communication was a clear and decisive message about matters known only to the judge and to Mr. Smith. Such testimonies as this and many others which I can find on this ground show that other people are more fortunate in this respect than he has been. It will not do to judge other men's fortunes by his misfortunes.

Mr. Jamieson is not willing to believe the report of Mr. Hodge, that others receive direct letters from spirit friends, because he has not received such letters. That is on a par with the argument made by the king of Siam to the missionary. This wise king refused to believe the testimony of missionaries, that water turns to ice in this country because he had never witnessed such a phenomenon. Brother Jamieson, please allow me to plead with you not to make the mistake of judging the whole world by your limited experiences, nor by what you have not seen.

Brother Jamieson's argument reminds one of Pat, who had been told by a friend how very soft a feather bed was. Pat had never seen one, but upon finding a feather, he placed it upon a stone and laid himself down and went to sleep on it. He found his bed so hard that he thought his fellow Hibernian had falsified. He declared that if one feather made a bed so hard as that, he could not imagine how one could sleep on a bed with a dozen feathers in it. He reported that he had individually tried the feather business, and his experience had quite convinced him that one could not always take the word of even an Irishman.

Mr. Jamieson next scares me with the threat that, "Before this debate closes I have wonders upon wonders to introduce, elaborately sustained by witnesses."

I have already presented several witnesses, and given Mr. Jamieson the privilege of cross-examining them. Now I want to see and examine his witnesses. If their stories are as straight as those told by mine, and if I fail to shake their narratives as he has failed to shake those that my witnesses have told, why, I'll take all they say into the debate. Nothing they can say can possibly injure any of the testimony I have introduced.

By the way, if all these multitudinous promises which my worthy opponent has made meet an accomplishment

during the remaining nights of this discussion, this is to be a very interesting place. It will be the busiest place outside of any beehive in the state. Why, bless you, we are to be overwhelmed with a perfect avalanche of evidences and explanations. If we could just now have a little of the "earnest" of what he has reserved in store for us in future sessions it would prepare us for the rapidly approaching submergence of facts and explanations.

Next, Mr. Jamieson complains that while Spiritualists call upon the people to investigate they will not allow as crucial tests and investigations as he would like to introduce. This may be so; let us try the results of some of his investigations. Supposing I had a dozen eggs, and supposing Mr. Jamieson had never seen an egg, and upon his inquiry as to what they are, I tell him they are eggs, and that out of them will come chickens; he disputes my word, and the testimony of my witnesses, whereupon I challenge him to investigate, he accepts, and proceeds to break the shells in order to investigate thoroughly. I object that he is spoiling my eggs so that I cannot get chickens out of them. He will answer, "You called upon me to investigate and then refuse to allow me to pursue my investigations as far as I would like. If you will allow me to break all of these eggs I will prove that they are all alike, and will demonstrate that chickens will not come out of any of them."

I can only say, you must not pursue your investigations so far as to spoil the conditions of these eggs turning to chickens. The shells must not be broken; they must remain a certain period of time in a warm and a dark place. The best place for them is under a hen, and please do not drive the hen off every few hours to see whether there are any signs of chickens; if you do, you will spoil our conditions. If Mr. Jamieson's investigations go too far, he will demonstrate to his own satisfaction that no chicken ever came out of an eggshell. Then what oratorical flourishes we will have about the "superstition," "fanaticism," and "fraud" of those who believe that eggs turn to chickens.

Supposing the eggs of which I speak, were eagles' eggs, and in addition to the other things I told him that these eggs would turn to eagles, and would have the power to soar through the air. Mr. Jamieson, in addition to other wise things, would weigh the eggs and find their specific

gravity greater than that of air or water; wouldn't he have fun at my expense? Supposing he is so far defeated, that in spite of all his investigations and tests one of the eggs does hatch; now he has me, here is the eagle, but how heavy he is. That thing can never rise as was prophesied by certain "superstitious fanatics;" but while Brother Jamieson is expending his eloquence in proving that that thing cannot float on the air, the eagle spreads his wings, and soars away, proving that he was the fanatic, who failed to investigate.

Ladies and gentlemen, this illustration fairly represents Mr. Jamieson's incredulous credulity.

Mr. Jamieson next objects that we Spiritualists do not think he is sincere. Well, when one thinks of the overwhelming amount of evidence he has rejected, and the small thread on which he strings his unbelief, he must expect that all cannot argue themselves into the position where they can look upon him as I do. Mr. Jamieson has witnessed many tests on this ground and elsewhere. They have come to him and others during this debate. He neither denies nor yields to them. Under such circumstances it is hard for certain minds to think him sincere. He must not expect it. I know Mr. Jamieson pretty well; I have circumnavigated him and analyzed him. I am not among those who doubt his sincerity. I think his organization is very peculiar. He is abnormal in certain directions. When Spiritualism first came to him, he perhaps accepted it without much investigation—the fact is, he swallowed not only the grains of Spiritualism, but he fattened even on its cobs and husks. He never takes things by halves.

After awhile Mr. Jamieson learned that he had been taking a very large percentage of fraud with his Spiritualism. Well, when he found that out, as I said, he never does things in a small way, so he rejected chaff, wheat and all. He always inclines to do that thing; how many times in this discussion has he pointed out frauds and mistakes, as though one mistake would prove the whole system was made up of some kind of delusion.

Again, Mr. Jamieson is abnormal in his ideas of debate. He is like the gentleman of color who was baptized into a sect which is great on debate; as soon as he could rid his mouth and nose of the water sufficiently, so that he could

speaking, he jerked a Testament out of his pocket, and said, "Now, ef anybody wants to 'spute, I's ready."

Mr. Jamieson got to finding fault with the Bible and the church, and began picking at them; in fact he picked at everything, until as a searcher for microscopic irregularities he became an expert; so thorough was he that he could find them about as well where they were not as where they were. He is abnormally developed all along that line. Well, there is much to pick at among Spiritualists; he found it, and has worked at it until it has become his second nature. As a rejector of everything he has become an adept; but as for believing, why, he has lost all skill in that direction. When he has personally witnessed wonderful—in fact inexplicable manifestations on any other than the spiritual hypothesis, and that right here, in your presence, he has exclaimed, "I can't believe it." I believe he spoke the truth, and would hold his case up as a solemn warning to all investigators.

In Mr. Jamieson's unreasonable reasoning he has reasoned himself into that condition where facts have no more effect on him than water has on a duck's back. Let me say once more, I fully believe that Mr. Jamieson is perfectly honest in his incredulous credulity.

Mr. Jamieson is right about many communications coming from "Big Moon," "Big Chief," and other members of the original tribes who formerly inhabited this country. Is there any law in nature against it? If Daniel Webster cannot pour his causality and comparison through an inferior organism, he may not choose to misrepresent himself by coming at all. In such cases why not allow "Big Chief" to come and do the best he can? Why should the noble red man be deprived of his opportunity to manifest, even though his manifestation is not of the highest order? Mr. Jamieson objects to these chiefs and squaws because they occasionally get a United States word in, such as "regards." Who knows but the medium, when not made entirely unconscious, may occasionally throw in a word or sentence of her own. When two natures get so mixed as they must be in giving communications, each nature may occasionally be heard from. No one contends that the medium is so thoroughly controlled as never to interpose his or her personality.

Mr. Jamieson next regales himself and the audience with the fact that somehow frauds have crept into Spirit-

ualism; and that our best writers and speakers have, the most of them, admitted it. Of course frauds are here, and they have found good picking among verdant Spiritualists. Every United States Treasurer or Comptroller of the currency has acknowledged that they have had to fight with counterfeiters. But that does not say, either that there is no such thing as good money, nor that we should avoid the use of money for fear of occasionally getting hold of a counterfeit note. The best of us may have been imposed upon in money matters, even as Brother Jamieson and I were by John McQueen. That should teach us not to reject either all money or all manifestations in the future, but that we should be more careful than we have been in the past. If Brother Jamieson intends by his argument, to urge us to be more particular, as "false apostles are in the land," it is well; but if he intends to urge us to reject everything that comes from the spirit world because people have pretended to get that from the other world which originated only in the cupidity of pretended mediums and the strpidity of those receiving the messages, I must say to him that he is, as usual, very illogical, and in this instance he is arguing before the wrong audience.

Is Brother Jamieson sure there are no counterfeits elsewhere? If Spiritualism is the only thing in the world which deceives the people, then I will say leave Spiritualism for anything else in the world, no matter what. But frauds are everywhere. To-day Brother Jamieson handed me a copy of one of his oracles, the "Blue-Grass Blade." This journal shows quite as large a percentage of frauds engaged in flying the flag of Materialism, Agnosticism, and so-called Liberalism, as can be found among as few people anywhere else on earth.

Brother Jamieson, "suffer the word of exhortation," please do not let these specious pleadings keep you longer out of the truth. It is for you to enjoy the company of those on the hither side of life, but not while your mind is in its present condition.

MR. JAMIESON AFFIRMS.

Ladies, Gentlemen:—In this address I will give the sequel of the Bouton manifestations, and then reply to my friend's arguments.

Rev. T. DeWitt Talmage in a sermon on the dead prophet Samuel: "Lo, the freezing horror! The floor of the tenement opens, and the gray hair of the dead prophet floats up; and the forehead, the eyes, the lips, the shoulders, the arms, the feet, the entire body of the dead Samuel wrapped in sepulchral robe, appears to the astonished group, who stagger back and hold fast, catch their breath, and shiver with terror—oh, that was an awful seance!"

In the lapse of 3,000 years there has been no improvement in the spiritual seance; but there is an endorsement of Dr. Bouton such as the ancient medium did not have, an endorsement by fellow-citizens.

"We, the undersigned citizens of Liberal, Barton county, Missouri, have a personal acquaintance with Dr. J. B. Bouton, and know him to be a man of truth and a worthy citizen.

"We have been given the privilege of examining the conditions under which certain slate-writing takes place in said Dr. Bouton's house, alleged to be through the instrumentality of spirits. We have availed ourselves of said privilege, and have made a thorough examination of said premises, and we hereby pronounce it utterly impossible that said writing can occur through visible or tangible human agency.

"C. W. STEWART,

"D. P. GREELEY,

"C. W. GOODLANDER, JR.,

"JOHN G. MAYER,

"G. H. WALSER.

"State of Missouri, Barton county. ss.

"Subscribed and sworn to before me, a notary public, in

and for the county of Barton, state of Missouri, this 5th day of June, 1885.

"F. L. YALE, Notary Public."

No medium ever had a stronger endorsement than that. The investigators "made a thorough examination of said premises," and they pronounced it "utterly impossible" to have produced the writing through "visible or tangible human agency." Brother Hull has not produced as strong a case with all his "witnesses."

Now, they were sure, like other Spiritualists, that they could tell the difference between the genuine and counterfeit. This is an unfortunate expression for Spiritualism, because it is a confession that counterfeit phenomena, as they say, are so near like genuine that it is difficult, if not impossible, to tell the difference. Yet upon that difference depends the whole "philosophy" of Spiritualism!

In the fall of 1884 the Spiritualists of Liberal, Missouri, induced a medium by the name of Search to visit Liberal, to open the eyes of unbelievers and cause them to believe in spirit phenomena. He was said to be one of the best writing and materializing mediums in the world.

Dr. Bouton, the hero of our story, went the second night because the Spiritualists pronounced the manifestations genuine, grand, wonderful and convincing. A few skeptics besides himself became inspired. The Spiritualists proposed to have circles at Dr. Bouton's own house to convince him and the other unbelievers. Every Tuesday night they sat and for a few weeks obtained little evidence. The table would shake a little, that was all; but wonders were in store for them.

On a pine table, because it was not heavy, tremulous motions can be made which cannot be discovered as the work of any person "in the form." Communications by the hundred were given, most of them satisfactory; and particularly if Dr. Bouton, the medium, was sufficiently "enlightened." If he were in the dark upon any subject it was the easiest thing in the world to say "No," or "Don't know."

The old Snake Indian shook the table violently, as a powerful savage would be expected to do. He was always tobacco hungry. Some one asked if he would have some tobacco. He said, "Yes." A good-sized piece was put on the slate, the light turned down low, so as to make

"conditions" favorable for dead Indians to chew tobacco. The raps were given, the light turned up and the tobacco was gone!

Dr. Bouton became so rapidly developed that he laid the slate on his own knee, took the tobacco off and put it in his own mouth, a gross deception under cover of darkness, and an imposition on an Indian chief living on the other side of the River Styx.

But as the Spiritualists could not "explain" how it was done, for they could not see, they exclaimed, "Is not that wonderful?" Mrs. Weems turned to Dr. Bouton, the skeptical medium (you will find him everywhere), "Now, what do you think? Can you still doubt it?"

The questions will arise, "How can the materialization seance at the hotel be explained? How did that landlady appear there, if it was not a spirit? Mr. S. C. Thayer, an estimable gentleman, honest-minded, was the landlord, you will remember, that proposed the sitting for materialization; no chance to lug in paraphernalia. "Explain it."

Dr. Bouton had his seat in the improvised cabinet. The light was turned down, making the room as dim as "spirits" like it. Dr. Bouton sat with his side to the circle, threw his arm out, raised his hand above his head and brought it forward to the door, when one of the party exclaimed, "Oh, there she is!" It remained but a moment and disappeared. All thought it the most wonderful sight they ever saw, and believed it to be the spirit of the deceased landlady. It came and disappeared several times. The medium then took a white handkerchief in his hand and brought it forward. They could then see every feature plain. That is the time they saw even the pleats in the landlady's dress, the same dress she wore before she died! To every hired girl in the hotel that room was haunted ever after.

Of course, Spiritualists will not accept the explanation that all Dr. Bouton's manifestations were of human origin wholly; yet his were better manifestations than the generality, more critically tested, and were human. Dr. Bouton went into the investigation to see how far and how much Spiritualists would believe. The result was amazing. At the beginning, almost, he took several persons into his confidence, for he needed assistance. "The spiritual syndicate," with Dr. Bouton as medium, arranged a

spirit cabinet, which, before discovery, was skeptic-proof, but not fire-proof. Although skeptical people closely examined the closet, which was built in one corner of the dining-room, the top made of matched flooring, a trap-door was made large enough to admit a man's body, sixteen inches wide, reaching from side to side, which showed no sign of joint any more than the other part of the closet roof. The door was hung on a hinge, lifted by a strap. The edges were lined with cloth to prevent unnecessary noise in opening or closing, when the "spirits" were passing to and fro "down the shining way."

"But," says a keen-witted Spiritualist, "how could the operator in that closet, when he got through, fasten down the trap-door?"

At first there was no way to guard against the possibility of discovery. But between the dining-room and kitchen was a board partition which was once the gable end of the house before the kitchen was built to it. Below the ceiling it was lathed and plastered. Near the partition, overhead in the kitchen, was a scuttle-hole, a snug-fitting little door was arranged, through which a man could pass to the top of the closet, and when his work was done he could fasten the trap-door from above so that it would be impossible for any curious person to raise it from below.

The way Dr. Bouton came to use that closet for slate-writing was because those who were not dyed-in-the-wool Spiritualists were not always satisfied that the spirits did the writing when he held the slate under the table. This is the way the renowned Dr. Slade obtained his slate-writing. Slade and myself were boys in the same town, Albion, Michigan. At one time I believed in his mediumship fully.

Dr. Bouton could get no more slate-writing when he held the slate. It seemed as if the spirits were offended on account of the skepticism. The writings on the slates took place in the closet after that, with Dr. Bouton left in disgrace outside.

Those who have read the Syracuse banker's book, "Bottom Facts," will remember that the shrewd banker discovered a slate with writing on it convenient for the next message. Quick as a thought banker Truesdell wrote under the message, "Henry look out for this fellow—he's up to snuff!"

Slade, not Truesdell, was surprised when the slate was pulled out by Slade, "from under the table."

The banker says they "communed together" and exchanged confidences which dispelled every shadow of doubt from the banker's mind. But Spiritualists, unwilling to give up the pleasing thought that our spirit friends communicate with us, say, "How can you expect us to have any confidence in the word of tricksters, like Dr. Bouton and Truesdell?"

I do not. It is not their assertion, but what they did which explained the whole deception. Dr. Bouton's house caught fire and a portion of the roof over the closet was consumed, and the secret which had defied the closest scrutiny was exposed to the light of day, "tried as by fire." The town paper tells the story:

"On last Thursday the house was discovered to be on fire from the roof, having caught from a defective flue. In a short time men, buckets, and water were in full service. With the aid of an ax the shingles were cut away and the flames subdued, revealing the fact that in the top of the closet was a neatly-fitting trap-door, lined on the edges with cloth, so as to be opened without noise, with a strip attached to raise it. This was fastened down by adjustable braces from above, so completely keeping the trap-door in place that it was impossible to detect the fraud from below. In what seemed to be the solid partition between the kitchen attic and top of the seance-room was found an adjustable door."

Yet committees of materialists examined that house as freely as they chose and could find no trap, trick or machinery by which the writing was done; "could find no chance for fraud or deception."

But there was the fraud, there was the trickery, there was the deception. What can it be in thousands of seances where you are not permitted to pry; where, after you are invited to "investigate," you are expected to take what comes on trust?—and you Spiritualists sneer at the confiding faith of the Christian!

All such lessons as the Dr. Bouton development seem lost on a certain class of Spiritualists; and while they fiercely denounce him as a fraud not to be believed, under any circumstances, they fail to perceive that there are many more of his kind in good standing, who go on ma-

terializing, with no better material than Bouton had, and not as rigidly tested as he was.

Another still more important feature they overlook, and that is their own credulity, the ease with which they are imposed upon in the name of Spiritualism. The journals devoted to the advocacy of spirit communications teem with exposures of mediums; many frauds have been denounced by them, and the public warned. They deserve credit for this.

Mr. Hull asks, Is Spiritualism the only thing in which fraud is found? My friend pleads with me not to "fight against the truth." That would be comical if it were not serious. I have been all my life earnestly searching for the truth.

I never deal in "straw men," and am attacking the "real thing," delusion, deception, hallucination, and force of mind and body.

My friend says there are "hundreds of other things equally as hard for you to explain."

Can he not see that if Spiritualism were a demonstration it would be self-explanatory? It is a dark seance system. "Blow ye trumpets"—in the dark! Then explain who blows. Spiritualism is a game of "Blind Man's Buff." Brother Hull says his "explanation" is, "There is a spirit in man." That is what the Bible says. It is no "explanation" by Hull.

He "explains" my dream. Spirits, he assumes, were the cause of it; but he has no proof. Nor have I who dreamed the dream. Because it was literally fulfilled is no proof that spirits out of bodies caused it. Who knows what the mind in the body can do? Let us stick to nature and natural explanations.

Mr. Hull says: "We can have exact knowledge that man lives." That is what we want, but do not get.

If, argues Mr. Hull, a fact, or truth, is discovered which was previously unknown to science—"not taught by any of the recognized sciences"—it is "scientific knowledge," but not recognized science. Let me tell him that recognized science welcomes every fact, every truth. Recognized science is making new discoveries every year. Do you suppose a new science was born when Neptune was discovered?

"Commercial Spiritualism," he tells us, is not the kind that converted Charles Partridge, but "where you

go and pay a medium so much per communication." He says it is a "fine point;" too fine for me to see. I believe it is. The "fine point" is invisible. The Partridge "test" was a business matter. The medium's test is a business matter. But how thankful the mediums will feel to Mr. Hull for telling the world that they are dealers in commercial Spiritualism because they receive pay—"so much per communication." How many mediums are there who do not receive pay? If they devote their time and "spiritual gifts" to benefit a suffering world, why should they not receive pay? Does not Mr. Hull make his money out of Spiritualism? Does he not receive so much per preach? If Spiritualism were true, and the mediums in direct communication with the spirit world, I would rather "go and pay a medium so much per communication," than to pay a dollar to hear my eloquent opponent preach his fine-spun theories. If Hull is true to Spiritualism he believes (or knows?) that mediums are headquarters of the spirit world. If I could get a telegram from mother, brother, father, wife, child as straight, as comforting, as unmistakable as I did from Hull, I would not chaffer over the cost of the message.

A spirit, he says, "came and gave the name of some person who once existed on earth."

What a "test"? No medium could possibly give "the name of some person that once existed on earth." There is no such name on a tombstone! "Eight languages" were spoken in a circle in Muncie by the spirits. No human could learn Chinese; but the medium spoke it, and Hebrew, and six other languages. How remarkable! There were present "eight different nationalities." One hundred and fifty people heard the astounding tongues. Who were the persons addressed? What was the character of the communications? Who knows? There were eight nationalities present at this modern pentecost, where Dr. Peebles and my opponent went—I was carefully left out—and then I am blandly asked to "explain." I have myself witnessed all these things. I am a little surprised that my friend should talk as if I were a novice in Spiritualism. Did I not give him some of his first lessons forty years ago? I graduated, while he still remains in the primary department. He now expects me to reject the evidence of my own senses and accept the evidence of his, with his "explanation" as a tail to his spiritual kite.

Left to himself how he does soar! I have heard him. No wonder he does not want me to share his precious time and puncture his sophisms. When I cannot now accept as proof that spirits inspired me in my youth to speak in unknown tongues, how can it be expected that I will accept Hull's version?

Brother Hull is telling us some spiritual stories which are akin to Roman and Greek deities, heroes, sylphs. Explain Tellus, and what Greek or Roman would accept it, however lucid and scientific. I have related a few stories to test Hull's capacity for believing.

He wants me to explain "when the spirits are taken out of them." First prove that any spirits were put into them.

We are told of John Brown, the medium, who under "spirit direction" saved a man. Brother Hull thanks heaven that there is a power in the universe which saves men from "a most horrible death." To my mind it is plain that human beings, strong men, trusting women, innocent children are left to battle for themselves with such aid as we can sometimes render each other. Millions suffer death, and often torture before death, not one angel to bear you up; not one of all that Brother Hull assures us have "charge over thee;" not one to keep a poor victim from falling from a six-story building, with a fire raging below, notwithstanding Hull says those spirits "will bear thee up in all thy ways lest at any time thou dash thy foot upon a stone."

Oh, if spirits were in a work like that there would be something in it really useful to mankind; if every sorrowing woman, when the very heavens are black above her; if every weary man could get a lift when caught in a "beaver trap" then, truly, there would be something to explain.

The devout Mohammedan explains Mohammed's trip to heaven. Explain it by the rules of common sense, and he spurns your infidel, atheistic explanation.

Did Mr. Hull tell us whether or not those pentecostal sittings of Mrs. Hibbetts were in the dark, or in the light? No.

If the sitting was in the dark (as are nearly all the "astounding" phenomena of Spiritualism) how does my brother know that the trumpets were twenty-five feet away from the medium? "The owners of these voices

said they were the departed spirit friends of some of those who were present," says Mr. Hull. Who were the owners of those voices? Mrs. Hibbetts may be the most honest person in Muncie, but we want to know how you know who spoke through the three trumpets all at once. Human beings speak "different languages," hence, that is no proof that spirits did the speaking.

Brother Hull relates these spiritual stories with all the **confiding innocency** of a child, and asks me to explain what somebody sitting in the dark didn't see.

He again wants me to explain my mediumship. How he clings to it! He will not admit that a person may be "inspired" by, or with, an idea. Nothing less than an individualized spirit, outside of the person, will satisfy my friend. Mary Baker Eddy, the founder of Christian Science, a most estimable woman, I believe sincerely thinks she is inspired by the "Divine Mind." Can you get the Spiritualists to admit her claim? No. They say she is controlled by a human spirit. This is their stereotyped explanation for abnormal manifestations of mind or body.

Brother Hull says "Mr. Jamieson learned that he had been taking a very large percentage of fraud with his Spiritualism."

That is true. Whenever my friend stumbles over a truth I like to pick him up and ask him if it hurt him much! I was then swallowing a large percentage of fraud and exclaiming "It's good!" I was then as Hull is now. But I have recovered. Hull still opens his eloquent mouth and shuts his believing eyes (sits in dark circles—same thing) and the voices through tin horns are to him the breathings from supernal spheres. As he says of me: "He always inclines to do that thing."

My friend brings forward a far-fetched illustration about eggs, chickens and eagles to answer my objections to Spiritualism. I never used any such stale-egg argument. Mr. Hull should now import a spiritual incubator. I am willing to give the spirit world three weeks, or a month, or three months to hatch a chick, eagle, duck, dove, or spirit. What joy there would be to see the sweet seraph spread its angelic wings, fly like an eagle, sail away majestically, high in the empyrean blue!

"They always claim to be spirits; they never claim to be magnetism, electricity, od force, sub-conscious cerebration, Christian Science, nor Theosophy," says Moses Hull.

That is profound. What does he mean by "they?" Spirits, of course. But the very question in debate was, Do spirits exist and communicate? To assume as true the question discussed is a violation of one of the plainest rules of logic. Several years ago, when he was preparing to teach Logic in his Training School, I directed him where to obtain the best, latest, most scientific lesson book, at D. Appleton & Co.'s, on Logic. "Love's Labor Lost." What is the fact? "They" do not always claim to be spirits. "They" claim, at times, to be the devil; to be "shells," "astrals;" and the "Divine Mind" of Mrs. Eddy, I have heard many Spiritualists assert, is nothing but a finite spirit. But she says there are no spirits, only One Infinite Spirit, All in All.

Has my friend forgotten that he has "confessed" his spirits are often notorious liars? that no matter how many lies they tell they prove their existence as completely by their lies as by their truth—yes, provided there are any spirits to tell anything after death. That is the point.

He says he has given me "the privilege of cross-examining" his witnesses. Indeed. Madame Hauffe, Swedenborg, Joan of Arc, Partridge, Brittan, for instance. When I cross-question the mediums right here on these grounds I am met with the invariable answer, even by your remarkable Maggie Gaule, "We can only give you what we receive." This is true of the celebrated Bangs Sisters here. It is true of Keeler and his faithful slates.

My genial friend says I am good at getting off on side issues, and cites the "Maid of Orleans" as one. Why, that is an issue he introduced himself to prove Spiritualism. I side-tracked Joan, and he now discovers it is a side issue! He wants to know if what I say about this wonderful maid proves "that there was no such girl as the heroine of Orleans." Surely not. I allowed that the girl lived, fought and died; but the legends concerning her, including the doves coming out of her mouth when she was in the throes of death; the dancing fairies that attended her; the arch-angels; the fighting spirit warriors; the assumed human spirits that guided her; and even Jehovah, the "God of Battles," fighting for her—all these things, I argued, were fictions. Most Spiritualists do not believe them.

Oh, no, I am not here to deny the phenomenon of rain, nor any other phenomenon; but if you assert that spirits

make it rain it devolves upon you to prove your assumption.

Mr. Hull says, "We know it proves that there is more of man than flesh and blood and breath—a mere bunch of cells. That is all I want to get out of it." My friend, you need more than that. You have not enough to prove Spiritualism. Who said that there is not more to man than flesh, blood, breath? We know there is mind. But does the mind, soul, or whatever you choose to call it, exist after the death of the body? That is the point my friend dodges. There is more than flesh, blood, bones, cells in the beasts of the field; keen sense of smell, of hearing, seeing. The so-called "instinct" of the animal is more than body. Does that fact prove "instinct" immortal? Try to get an instinct, or a mind, in this world, or any other, without breath, blood, flesh.

It appears to me that the gentleman who has so much to say about "artful dodging" is a notorious dodger himself. I am not conscious of having dodged a single issue between us in this entire debate. I do not indulge in such mental "high-vaulting;" but I know who does.

He wants me to tell you which one of my contradictory theories I wish you to believe. I have none. In the early part of the debate he complained because I had given no explanation. I requested him to wait until it would be my turn to affirm. Now he complains because I have too many explanations. I have referred to various schools which have their explanations; but I have just one theory, which is that the so-called spirit manifestations are all of human origin, consciously and unconsciously human. I have quoted many Spiritualists who, while believing in spirits, confirm my theory. They admit, at least, that nine-tenths of my human origin theory is correct; but that the other tenth is spirit. It is on that flimsy foundation that my friend Hull says he builds his Spiritualism. What a ticklish tenth upon which to base a wide-spreading structure! I have shown that a portion of what is called mediumship is hallucination; some is illusion; a great deal is fraud, deception, trick, guile, sham, downright imposition. The Spiritualists admit all this themselves; but, say they, the residue is genuine spirit. I want to state the case fairly. Spiritualists everywhere affirm that there is a genuine spirit power somewhere beneath all this "repellent mass." This is friend Hull's

"hypothesis," a "guess," I call it. I want to be nearly as modest as he is, and so I claim my theory, that what are called spirits are human beings, is sustained by the admissions of Spiritualists, by innumerable facts, and by reason. You get no spirit to present himself in his own proper person, not one. But you get hundreds of mediums, aye, thousands, who tell you that they are "inspired" by discarnate spirits; that they are "controlled" by them. I have so much faith in human nature that I have not a single doubt of the sincerity of many of these mediums. Still, their honesty does not settle the claim in favor of spirit communication. A human being can be perfectly honest and thoroughly mistaken.

Brother Hull says: "It is not necessary for every spirit in the whole spirit world to come back to prove spirit return. One is enough."

He is right about that. It always does me good to find my friend saying a true thing. That is a good argument, as far as it goes; a blessed oasis in a desert of words. "One is enough." Truly; let us have the "one," just "one." That is the one I have been seeking these twenty years, one unmistakable spirit without any mixture of medium.

Concerning the famous Joan of Arc, Mr. Hull says: "This girl thought she talked with Saint Michael;" believed God called her, he says, therefore (for this is his flying leap in logic) spirits of departed human beings communicated with her, and sent her on her mission. Mohammed thought he talked with Allah, therefore, to use Hull's logic, Mohammed was controlled by spirits of departed human beings! "Such reasoning as that is positively disgraceful!"

In my friend's interesting accounts concerning Officer Pendergast and his premonition, there is not an iota of proof that a departed human spirit had anything to do with it. The human mind in connection with its human body has powers more wonderful, more mysterious than the phenomena of Spiritualism ever revealed about unfleshed souls.

You will remember I referred to the strange experiences of Prof. Coues. He teaches that living human beings send out specters; he is a believer in apparitions of the dead; says there is no essential difference between them. "They look like figures thrown upon a screen by a magic lantern, being recognized for a few moments, and

then fading, but in some cases they had every appearance of solidity, to the extent of hiding objects behind them. A specter shows few signs of life. It does not speak or use its limbs, its method of locomotion, when it moves, being a gliding."

I have heard mediums often describe the spirits they saw as "gliding;" hence, if Prof. Coues is right they saw the specter of a human being, not a departed human spirit at all. It seems then that human beings have specters which this distinguished scientist and Spiritualist declares are so near like the apparitions of dead persons that it will puzzle even Moses Hull to tell the difference between them.

Dr. Coues, this scientist and Spiritualist, it is stated, "recognized the fact that a phantom is sometimes projected by a living human being—it being an involuntary act, and ordinarily resulting from great mental perturbation."

This confirms my explanations that there is no proof that Spiritualism, good, bad and indifferent, has any other source than human beings themselves, consciously or unconsciously. But who imagined that a Spiritualist, and a man of science, would ever admit that a "phantom" is projected by a human being?

Oh, we may get at the truth about Spiritualism after awhile.

The time was when Spiritualists rejected the most distant intimation that phantoms could be produced by human beings themselves. In addition to this, consider the involuntary actions and the mental perturbations, as Dr. Coues calls them. Will they not cover a large part of the mental phenomena of Spiritualism?

The superstitious belief in ghosts is gradually dying, although too many are yet like the old lady who was asked if she believed in ghosts. "Do I believe in ghosts? No, of course I do not believe in ghosts; but I am awful afraid of them!"

MR. HULL REPLIES.

Gentlemen Moderators and Ladies and Gentlemen:—I have replies to every one of Mr. Jamieson's presumed arguments; they are waiting and anxious to be delivered, but they will keep. I will, as usual, put in the first part of this speech in bringing still more reasons for believing Spiritualism. What matters it if my opponent pays but little attention to my arguments? They will find their way into the book, and will, I hope, do their work for the world long after Mr. Jamieson and I have gone to where these questions are settled.

Spiritualism has been investigated again and again; in every instance where the investigation was honest and thorough, the investigators before they got through became convinced, in so much that they could say in the language of Prof. W. F. Barrett, of the Royal Academy, of Dublin:

"It is well known to those who have made the phenomena of Spiritualism the subject of prolonged and careful inquiry in the spirit of exact and unimpassioned research, that, beneath a repellent mass of imposture and delusion there remain certain indubitable and startling facts which science can neither explain nor deny."

Certainly the consensus of opinion will justify the professor in his conclusions.

Thomas K. Beecher, after years of investigation, said: "I have come to the conclusion, not that spiritual manifestations are in themselves incredible and to be rejected, but that it is truly wonderful that we meet with so few of them."

Old Spiritualists and old opponents will remember that in the year 1869, the London Dialectical Society, perhaps the most intelligent, learned, and scientific society in the world, appointed a committee of thirty-six persons—just three dozen of the most honest, and most educated men in the world, to investigate Spiritualism. Mr. Jamieson

very well knows the result. The most of them, and the best of them, before they got through with their investigations came out avowed Spiritualists.

I have the full report of the committee; I must abridge into a few minute's talk what I need two hours to present. This committee divided itself into six sub-committees of six members each. Each sub-committee chose its own methods of investigation, and each went immediately at its work. This work soon convinced them of an unseen intelligent force—a force which could obey their requests, answer their questions and move ponderable bodies.

These committees reported holding meetings for the purpose of testing the phenomena. This is not all; they held fifteen meetings in which they called for any one who had witnessed the phenomena, or had tried to witness them and had failed, to come before them; here they examined thirty-three witnesses who had seen and heard the phenomena. They called for written statements from believers and from unbelievers, and got, and examined papers from thirty-one persons. They called for scientific men to come before them and report. In this they utterly failed to get reports from those who had made the charge that the phenomena were either delusion or the work of tricksters. They got plenty of reports from those who believed the phenomena genuine.

The phenomena witnessed were sounds, raps on furniture, movements of ponderable, and sometimes of ponderous bodies, without mechanical contrivance or muscular force. All these movements were under the control of invisible intelligences. This intelligence was manifested in various ways, but principally by answers to questions, and intelligent and coherent communications. It was proved also that these phenomena could only occur in the presence of certain persons.

Besides all that the committee saw of these phenomena, it reported having examined fifty-five witnesses. Its report concerning them is, that thirteen of them had seen heavy articles of furniture, and even men, rise in the air without visible contact, or tangible support from any source whatever.

Fourteen persons saw spirit forms or hands not belonging to any mortal. Some of them grasped these hands and reported that illusion or imposture was entirely out of the question.

Five testified to spirit touches on different parts of the body, and that spirits touched them as, and where they requested. This was done in the light, where all the mortal hands in the seance were plainly visible to all in the room.

Thirteen testified to hearing musical instruments well played, when not manipulated by any visible agency.

Five testified to having seen red-hot coals of fire applied to the hands or heads of several persons without producing any pain or discomfort. Three witnesses testified to having red-hot coals applied to their persons without any scorching or any other bad effects.

Eight testified to having received correct information through this intelligence—information which was entirely unknown to any person present.

One testified to having received straightforward, detailed statements which proved to be false. Thus it will be seen that all do not lose their peculiarities as soon as they pass to the other side of life. Brother Jamieson will perhaps come back and want to affirm that all the spiritual phenomena can be accounted for without admitting the agency of departed spirits.

Three of these witnesses had seen spirit writing and drawing done in an incredibly short time without any human agency. Others testified to having heard trance speaking, having witnessed the healing of the sick and seen other manifestations of spirit power.

The committee concludes this part of its report in the following language:

"In presenting their report, your committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and further, having regard to the exceptional character of the phenomena, the large number of persons, in every grade of society, and over the whole civilized world who are more or less influenced by a belief in the supernatural origin, and to the fact that no philosophical explanation of them has as yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received."

Here I might leave this matter, or I might take the reports of each one of the sub-committees; I think I shall do neither. I will make a few extracts from the reports of sub-committees. One of their reports says:

"The experiments were conducted in the light of the gas, except on the few occasions specially noted in the minutes."

Again: "Every test that the combined intelligence of your committee could devise has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions, and ingenuity has been exerted in devising plans by which your committee might verify their observations and preclude the possibility of imposture or delusion."

This report continues: "Your committee have confined their report to facts witnessed by them in their collective capacity; which facts were palpable to the senses, and their reality capable of demonstrative proof.

"Of the members of your sub-committee about four-fifths entered upon the investigation wholly skeptical as to the reality of the alleged phenomena, firmly believing them to be the result either of imposture or of delusion, or of involuntary muscular action. It was only by irresistible evidence, under conditions that precluded either of these solutions, and after trial and test, many times repeated, that the most skeptical of your sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts."

Again they say: "This force can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with nor having any visible or material connection with the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched."

With one more quotation I must take my leave of this report. It is as follows:

WITHOUT CONTACT.

"On an occasion when eleven of your sub-committee had been sitting around one of the dining-tables above described, for forty minutes, and various motions and sounds had occurred, they, by the way of test, turned the

backs of their chairs to the table, at about nine inches from it. They all then knelt upon their chairs, placing their arms upon the backs thereof. In this position their feet were, of course, turned away from the table, and by no possibility could be placed under it, or touch the floor. The hands of each person were extended over the table at about four inches from the surface. Contact, therefore, with any part of the table, could not take place without detection. In less than a minute the table, untouched, moved four times; at first about five inches to one side, then about twelve inches to the opposite, and then in like manner four inches, and six inches respectively.

"The hands of all present were next placed on the backs of the chairs, and about a foot from the table, which again moved as before, five times over spaces varying from four to six inches. Then all the chairs were moved twelve inches from the table, and each person knelt as before, this time, however, folding his hands behind his back, his body being thus about eighteen inches from the table, and having the back of the chair between himself and the table. The table again moved four times in various directions. In the course of this conclusive experiment, and in less than half an hour, the table thus moved without contact, or possibility of contact with any person present, thirteen times, the movements being in different directions, and some of them according to the request of various members of your sub-committee.

"The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered to account for the phenomena.

"The experiment was conducted throughout in the full light of the gas above the table. . . . Every hand and foot was plainly seen, and could not have been moved without instant detection. Delusion was out of the question. The motions were in various directions, and were witnessed simultaneously by all present. They were matters of measurement, and not of opinion and fancy."

I could quote as much more which are as apropos as those already given, but if Brother Jamieson will get over those already presented, no other facts will be needed, for nothing can be proved by facts.

Now, that I have furnished Mr. Jamieson enough facts to work on during the next millennium, I will use the re-

mainder of my time in this speech in reply to some things said in former speeches.

In my last I partially replied to one of his speeches; there are a few points which require a little attention.

One thing he said, was that Spiritualism is jugglery. In answer to this I will say that Brother Jamieson is a hypnotist; he has practiced hypnotism many years. Better men than he is have said hypnotism is jugglery. It, however, requires but little talent to say that much. Dr. Benjamin Franklin was appointed on a committee to investigate hypnotism, as manifested through Mesmer, and he reported that it was all a humbug. Franklin has gone the way of all the earth, but one of his followers is practicing what that great philosopher said was humbug, and applying his language to Spiritualism. If Mr. Jamieson had lived only one century earlier he could have said of what was then called Mesmerism, "At the present time mesmerism is associated in the public mind, as well as among scientists with jugglery." Would not Professor Jamieson's profession have suffered under Prof. Jamieson had he been born a hundred years sooner. He was not born too soon; he is a kind of aftermath—a Rip Van Winkle of a fellow.

In reply to Mr. Jamieson's remark I will quote from one who knows. Samuel Bellachini, the court conjuror at Berlin, made a statement in the form of an affidavit before Gustav Haagen, a notary public, Dec. 6, 1877, in which he says: "I have thoroughly examined the phenomenal occurrences in the presence of Dr. Slade with the minutest observation, including the table, etc. I have not in the slightest instance found anything to be produced by means of prestidigitation or mechanical apparatus. Any explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation is absolutely impossible."

There you have the word of Mr. Jamieson, who does not know, as against the oath of one of the greatest sleight-of-hand men in the world.

Mr. Jamieson next apologizes for not noticing certain facts to which I have referred. It was because they were not witnessed by the scientific world—they were way back in the past, and so forth. Just as though people of

past centuries could not tell the truth, or people were all liars or fools until they became scientists.

Now if that is an excuse he no longer has it. He now has "this year's facts" before him; beside that he has the testimony of the most scientific men in the world; so, now, Brother Jamieson, let yourself out in reply to the avalanche of facts new and old, which have been let loose upon you.

"Brother Hull has miserably failed to tell what spirits are, and of what they are composed, and how they live."

Now, permit me to ask you, is not that argument enough to prove that notwithstanding spirits have been seen, and have talked to us and done many wonderful things, they do not exist? How could spirits exist and Moses Hull "miserably fail to tell of what they are made?" I have failed, and am miserable. I wonder if Brother Jamieson will not soon be old enough and wise enough to get rid of such clap-trap. Did he ask me to tell what spirits were made of? Did I promise to tell? If not, whence my great misery? Will Brother Jamieson tell us what electricity is, and of what it is made? If not, he should surely refuse to believe in thunder storms. He should refuse to enjoy the benefits of these electric lights until he knows how and of what they make electricity. I wish he would condescend to tell us what matter is, of what it is made, and how he knows it exists. I did not come here to analyze spirits. I came to prove their existence and power to communicate. This audience is my judge as to whether I have done it or not.

Mr. Jamieson spends almost half of his ninth and tenth speeches in telling you of the tricks of Dr. Bouton, and of his imposing upon a few Spiritualists of Liberal, Mo. Yes, Dr. Bouton took them in; he was a citizen of Liberal and was supposed to be an honest man; and I will not, cannot say that he was not. He was exposed by Spiritualists, and his expose was first published in a Spiritualist paper. His exposition was, that he was going to carry his seance business to a certain point, in order to see how many he could deceive, and then he was going to come out and show how it was done, and thus he would put an end to that kind of mediumship. His house caught fire too soon, and thus he was exposed. The very confidence his neighbors had in him as an honest man caused the people to believe in him. The first one to give me the light on

the subject was Solon C. Thayer, a thorough Spiritualist and an honest man.

If the man was justified in practicing fraud with the design of by-and-by exposing himself, and claiming that when he had exposed himself he had exposed Spiritualism, then perhaps his neighbors were justified in giving him a certificate of good, moral character. A part of his trick was to get this certificate. Honest men who never do such tricks are not likely to suspect them in others. Thus he roped Spiritualists in.

No Spiritualist urges upon the people to take everything which calls itself Spiritualism. Even patent medicines have on the bottle, "Beware of imitations." If men will counterfeit patent medicines, why would they not counterfeit Spiritualism? Spiritualists believe in adopting Paul's motto, "Prove all things; hold fast that which is good." Or John's equally good motto, "Try the spirits."

Mr. Jamieson refers again to Dr. Bouton's tricks: This is a clear case of failing to comply with Paul's and John's advice. Dr. Bouton deceived several Spiritualists. He had lived in Liberal, where this occurred, some time. He was well known—known to be an honest man. This caused many of his neighbors to believe in him. I do not know but that he tells the truth when he says he never intended to permanently deceive the people. It was his intention to trick the Spiritualists of Liberal for a short time, as he claimed that a man by the name of Search had done, and then come out and expose his manifestations. The fire got the start of him and exposed him first.

As for the man Search, of whom Mr. Jamieson speaks, I never for one moment believed in him. He wanted to come to Maquoketa, Iowa, where I lived. I wrote him, "Yes, come on if you are prepared to keep sober and to do your work under test conditions; not otherwise." He did not come; I know not why.

Mr. Jamieson must remember that at this time very few of the Spiritualists had made the discovery that a horde of charlatans had forced their way into our ranks as mediums, and therefore were not looking for frauds as they are now. Hence frauds were reaping golden harvests. I have been denounced many times by honest but verdant Spiritualists, as the enemy of mediums. I dis-

covered two arrant knaves playing medium on this camp ground in 1882 and sent an article to the *Spiritual Offering* exposing them. It is needless to say that my article was not allowed to see daylight.

Mr. Jamieson thinks that his peculiar dream about his wife's death can be explained by "mind in the body." I answer, not if mind in the body is dependent upon the bodily organism for all it knows. If embodied minds can transcend the limits of the flesh so far as to reveal such events months before they take place, then mind does not depend upon the body for all it knows. Science says no effect can be greater than the cause which produces it. Hence mind is not dependent upon a physical organism, and therefore does not necessarily die with it. Brother Jamieson can make no explanation of that phenomenon which will not cut the mind loose from bodily limitations, and hence give it an existence after the body is dead. And, if some unfleshed mind—for no mind in the flesh knew of the revelation to Mr. Jamieson—I say if some mind out of the flesh revealed this to him then, my affirmative proposition is fully supported by his experiences.

In the Pendergast matter, he says, "There is not a particle of proof that any departed human spirit had anything to do with it."

Did not Mr. Pendergast say that the spirit of Sir John Friend came to him and told him that he should die on a certain day? How strange that some lying thing in nature should assume to be the spirit of a man and then come to a man and tell him a truth—a truth that it was impossible that any mortal could know? This same lying thing in nature looked like Sir John Friend, talked like Sir John Friend, said he was Sir John Friend, and told future events which no mortal could know; now Mr. Jamieson from his great store of wisdom informs you that the only thing you can positively know about it is that it was not the spirit of Sir John Friend. Stranger than all, we must add to this the fact that all these pretended apparitions seen all over the world are some queer kind of liars which nature has somehow let loose upon us, and has given no one, not even my erudite friend Jamieson, a knowledge of how to explain. This is the explanation of how Spiritualism is to be explained without admitting the agency of departed human spirits. Brother Jamie-

son, for heaven's sake, get a patent on your explanations.

Mr. Jamieson next quotes Prof. Elliott Coues, and says: "The time was when Spiritualists rejected the most distant intimation that phantoms could be produced by human beings."

I think he is mistaken. Forty years ago last April Mr. Jamieson went into training to debate with me. He was a Spiritualist, and I an Adventist. Does he not remember that in that debate he made a lengthy argument to prove phantoms of the living? He quoted largely from Robert Dale Owen's "Footfalls on the Boundaries of Another world," written several years before. To prove the very doctrine of phantoms, which he now says "Spiritualists rejected?" Does he forget that he then read "Help amid the snowdrifts," "Steer to the Nor'west," and the story of the dying mother who went in spirit and saw the dead body of her babe in its little coffin?

His explanation at that time was, that the spiritual being was an entity capable of projecting itself, or at times, temporarily leaving the body.

That is my explanation to-day. If man is all body; a bunch of cells and nothing more, there can be no intelligent phantoms. Spirit or mind cannot transcend the mortal organism which produced it. The stream can not rise above its source. Everything in all nature when understood, goes to prove that there is something of man which did not inhere in fleshly mortality, and which must outlast the physical.

If the unseen, in the case of man, produces the seen, as in other cases; if the conscious produces the unconscious, then I can see how spirit having organized and worked through the body, can temporarily withdraw from it, or can project itself, as in the cases referred to in Mr. Jamieson's speech. But, if the unconscious built up the conscious, Mr. Jamieson's grossly materialistic theories might, were it not that facts were against them, be considered partly true.

I now have a few moments left which I will devote to a brief review of Mr. Jamieson's last speech.

Mr. Jamieson has a few words to say about Mr. Truesdell, the Syracuse banker, who wrote "Bottom Facts." I am acquainted with this banker, and with his "Bottom Facts." He, after cutting out many newspaper reports and pasting them into a copy of that book handed it to

me as a present. The author of that book is a believer in Spiritualism; he signified as much to me himself. There are certain manifestations which he learned were false; he learned how many of these tricks were performed and exposed them, as I think he ought to have done. This exposure was done in the interest of Spiritualism, to save certain verdant Spiritualists from being deceived by those who wore the livery of Spiritualism as a garb to cover their hypocrisy. While there are men who, like Mr. Jamieson, class the fraudulent and genuine together, who try to make Spiritualism responsible for all the frauds practiced in its name, I am glad there are men who can write such books as "Bottom Facts."

Next, Mr. Jamieson thinks that, because the Bible says, "There is a spirit in man," no explanation that I make should contain those words. How wonderfully profound that is. He follows this up with a homily of true Jamiesonian wisdom on "Commercial Spiritualism." I am sure that this whole audience knows what I meant by "commercial Spiritualism." Mr. Partridge went to a seance, perhaps he paid to go to that seance. There his brother, whom he did not know had passed away, came, and as a test, told him of the failure of a firm with whom Mr. Partridge was dealing. It happened that this proved to be truth. Now, instead of walking up to the issue, and confessing as a man should, that he was unable to meet the issue here raised—that the case was a clear proof that Mr. Partridge's brother was there, he switches off on to the argument, that this was a case of "commercial Spiritualism," in which he informs you that I do not believe, just as though that made any difference with the facts in the case. The question is not, was this, or was it not a case of commercial Spiritualism? but did Mr. Partridge's brother come to him and impart certain information?

On the issue that Mr. Jamieson here raises, instead of meeting the argument as it was presented, I will say I do, and I do not believe in commercial Spiritualism, that is, I believe it exists, but I do not believe in making Spiritualism a matter of commerce. I do not believe in going to spirits for no higher purpose than to find out how to make money either legitimately or illegitimately. As to his thrusts at my commercial Spiritualism, I will leave that matter in the hands of those who know me. I fear

nothing from such thrusts; I have been before the world too long and too constantly for such remarks to have any other effect than to appear as they are, put in to fill up the time. Our grand religion has been disgraced by a set of mercenary rascals who have no other motive in working in Spiritualism than to get what they can wring out of the people. Another set of scoundrels have patronized these leeches to see if they could not, in some way, hitch the spirits to their nefarious schemes and make them bring the shekels to their pockets. Brother Jamieson has a perfect right to become their attorney if he chooses to do so.

Next Mr. Jamieson expresses his infidelity about angelic ministration, if not angel existence, as follows: "Millions suffer death, and often torture before death; not an angel to bear them up." He goes on in this strain of darkness until he makes the atmosphere black with the darkness reflected from his own soul, and yet he does not know that one word he said is true.

There may possibly be cases where people suffer and die as miserably, and as destitute of angel help as he supposes; if so, it is because they have lived so sensual, and so wholly in the material, that their own spiritual power was nil, and that their spirit friends could not work on nor for them. Excuse me, but I think that Brother Jamieson gives out an aura, that it is doubtful whether any spirit can penetrate. While he wraps himself in the defiant air he always carries I think there is no reason to expect any spirit to approach and work for him. He seems to choose that atmosphere, and I think the spirit world is willing he should wallow in it.

One man got help when caught in a beaver trap; Jamieson, instead of rejoicing with that poor fellow, pitches into the angels, if there are any, because they don't watch everybody and do the same by them. It happened that the spirit world could get in touch with that grand old man, John Brown, as they cannot come in touch with everybody.

He then refers to my trumpet seance with Mrs. Hibbits, and proves that, as usual, he shoots his mouth off without knowing what he is shooting at. That is not the way to learn the truth. He asks, "If the sittings were in the dark, how does he know the trumpet was not within twenty-five feet of the medium?"

I answer, the sitting was about ten o'clock in the morning and the sun was shining full in the room where I was. The medium sat in a darker room fully twenty-five feet away. The medium and myself, could, by speaking loud, talk to each other. The voices spoke in a whisper. Every once in a while she would call out and ask if they were talking. I took the trumpet with me and held it in my hand all the time. Brother Jamieson's questions all either indicate a total lack of investigation or only a one-sided look at the matter under consideration.

My egg argument, which impressed the audience so deeply, seemed only to arouse Brother Jamieson's mirthfulness. While he did not see the point I made, the audience, which was not so busily hunting for microscopic flaws over which to create mirthfulness, did see it; that is all that is necessary.

He now, having gone the rounds, drops back, and starts again on the hallucination, illusion and fraud arguments. How handy those arguments are; they seem to fit in almost anywhere a few words are needed to fill up the time. It is this: men are sometimes hallucinated, and there are frauds, therefore there are no spirits; or, if spirits exist, they cannot communicate.

Let me make an argument on the same hypothesis. Drunkards sometimes see snakes where there are none, therefore if snakes exist they will not bite. Every time a person is bitten by a snake, or every time one thinks he has seen a snake, tell him a story about phantom snakes; that will cure him of either seeing or being bitten by serpents.

You would think from Mr. Jamieson's talk about the late Prof. Elliott Coues that he had annihilated Spiritualism; quite the contrary, he was one of the most earnest Spiritualists in the world. No man loved to relate what he had seen and heard of the phenomena better than did this man.

Here, moderators, and ladies and gentlemen, I must leave this matter until to-morrow night. By that time Mr. Jamieson will be prepared, it is hoped, to redeem some of his numerous promises.

MR. JAMIESON AFFIRMS.

It is amusing to hear my genial friend speak so confidently of his "facts." He seems blissfully oblivious of the "fact" that a multitude of fancies in the philosophy and phenomena of Spiritualism have been abandoned by the better class of Spiritualists. The committee on spiritual phenomena, which met in Cleveland, Ohio, in 1867, had the candor to say, "What at present passes for spirit communion among the people, is a mixed, and, for the most part, unanalyzed mass rendering the identity of spirit presence very uncertain."

Yet what "passes for spirit communion" is accepted as fact. The performances of the mediums who have been exposed as impostors, were accepted as facts, quoted as facts in debate, discourse, publication; and my good friend here, with a flourish, asks me, "If it is not spirits, what is it?" You consider me unreasonable in refusing to be overwhelmed by your overwhelming facts, and ignoring my explanations, ask me to explain. You call me obstinate because I remain unconvinced. Now, I ask you, candidly, Have you not made up your minds to accept no explanation whatever, however rational it may be, unless it is a spirit hypothesis? Your hypothesis needs proof. It is a mere guess, a supposition. My theory, in explanation of spiritual philosophy and phenomena, is stronger than hypothesis. I have brought forward a number of facts which support it. What is my theory? In one brief, general statement it is that all the philosophy and phenomena of Spiritualism attributed to discarnate spirits have no other source than human beings, conscious or unconscious. Take the human out of the question and you get no "spirit message." I say this deliberately, coolly, after more than forty years' careful

investigation, and yet my friend Hull wants me to lay aside my own experiences and accept other peoples' experience. I cannot do it, even to oblige my suave friend.

But, says Mr. Hull, how can you explain the avalanche of facts which prove spirits? "If not spirits, what?" I have shown that the leading writers upon Spiritualism admit that nearly all of the phenomena are an "unanalyzed mass," nine-tenths are of human origin, and the remainder shrouded in doubt, "very uncertain." This is what the Spiritualists themselves admit—I mean those who are not fanatical.

The Cleveland committee of Spiritualists in their report say, "That many, if not *all* disorderly manifestations have their origin in half-controlled, diseased nerves, poor digestion, torpid liver, and general discord of mind and body." Sensible report; but the Spiritualists of the country rejected it. That report was made at Cleveland in 1867. Well would it have been for the Spiritualists if they had heeded the warning. If the bulk of Spiritualism can thus be traced to human nerves, stomach, liver, "general discord of mind and body," the spirit hypothesis does not stand the ghost of a show, and my theory, that it is wholly of human origin, stands bold and triumphant in the face of my friend's grinning skull and bare-bones-facts.

Again and again have Spiritualists asked, with a triumphant air, "If not spirits, what is it?" as if there could be but one reasonable explanation, and that is theirs. They are determined not to accept any explanation which Theosophy may offer, or which Christian Science proposes, or the Christian world produces, or scientific Materialism establishes.

I have never intimated that all mediums are deceivers, impostors, charlatans. Nor have I ever assumed that the mediums are the best judges of their subjective states. My friend Hull ought to be a better spiritual philosopher than to suggest they are.

Now, up to the present, I have allowed the quiet assumption, that Spiritualists are a unit in their explanation, to go unchallenged. Are they agreed in explaining Spiritualism? By no means. One class is sure that a reliable medium never helps the spirits. Another class says that even good mediums will cheat when they get a chance. Still others assert that bad spirits make them

cheat. The Spiritualist Religio-Philosophical Journal, March 10, 1877, says, "Spiritualism is cursed with knaves and impostors, and even many good mediums will cheat when an opportunity offers."

Premonitions, Spiritualists tell us, prove that spirits exist and communicate. "If it is not spirits, what is it? Explain the fact." As far as I know, I never deny facts, let them destroy what theory they may. I admit that there have been very remarkable premonitions; but it is an entirely gratuitous assumption that departed human spirits are the cause. It is claimed that spirits know what will transpire. Premonitions, it is said, are often given to people who are about to start on a ship that will be wrecked, and, by heeding the warning, they are saved, although the passengers that embark are lost, notwithstanding they may have thousands of spirit friends, according to the theory of Spiritualism.

There is nothing to show that spirits have any more to do with premonitions than they have with dreams. In superstitious times it was supposed that diseases were caused by devils and cured by spirits. In these days, when the Christian Scientist teaches that Mind, the Divine Mind, cures, it is then that the Spiritualist turns scoffer. No matter how many "facts" the Christian marshals to make good his claim, the Spiritualist remains to scoff.

Akin to premonitions, which we are agreed are "facts," is an hypothesis known as "spirit bands." It is a common doctrine among Spiritualists that every person has a spirit band of from two to twenty spirits to aid them in getting through life. Of what earthly use they are is, as Lord Dundreary used to remark, "what no feller can find out!"

If we are inclined to deny the reasonableness of such a claim, the Spiritualist says, "Prove that we have not spirit bands." It is his place to prove the existence of such a useless aggregation. But there are Spiritualists who do not fail to perceive the absurdity of the "spirit band" theory, or rather mere guess. As Brother Hull commits himself to the hypothesis that Spiritualism proves that spirits exist—and nothing more, he debars himself from knowing that there are spirit bands. But if there are no spirit bands one of the chief beauties of the spiritual philosophy is destroyed, one of its charms forever gone.

Judge Holbrook, of Chicago, an able writer in favor of Spiritualism, says:

"This doctrine of spirit bands attending everyone, to counsel, to guide and to coerce, indirectly, if not directly, is a very favorite one * * * it tends to make ninnies of us all and they practically admit it. If anyone thinks anything, lo! he is impressed; if he writes or speaks well, lo! he is inspired."

When distinguished Spiritualists rebuke the inanities which pass current as "spiritual philosophy" there is some hope for a sober second thought. When Spiritualists themselves begin to see the absurdity of crediting human actions to spirits, they may, in time, perceive that my explanation is the true one—that all the phenomena and philosophy ascribed to spirits have no other origin than mortal mind in human flesh.

The Spiritualists in general, refuse to accept this theory and deem me obstinate because I will not adopt the wide-spread notion which prevails among them, that every one has a band of spirits in constant attendance. Of what use is such a band? "Oh," we are told, "they protect us both from the dangers of this world, and the malign influences of a spirit world." If they succeed no better in protecting us from spiritual dangers than temporal ones the "bands" do not earn their salt. "Standing guard" is a tedious occupation; yet there are so many spirits in the other world that each person in this has several sentries. One guardian angel will not do.

Dr. J. C. Phillips, of Clinton, Iowa, a medium, writes to the spiritual editor of "Mind and Matter": "Brother Roberts, I must give you what I see around you as a body-guard, all with drawn swords, Washington, Jefferson, Ethan Allen, Jackson, Paine, Lincoln, Stonewall Jackson. I do not know what this means unless you are to be protected at all hazards from harm, which seems to be the case."

Perhaps this is why General Roberts, after inviting me to discuss Spiritualism with him, through his "Mind and Matter," and after exchanging two articles (shots I might call them) I saw signs of his weakening, and sent an inquiry, "Shall the debate be continued?" He telegraphed me, "yes." But I was, after one more round, refused the use of his "Mind and Matter." I now understand the reason. His distinguished bodyguard of chieftains was

guarding him with drawn swords! Of what use are the swords? What a delight is immortality if such things are true—General Jackson, George Washington, Abraham Lincoln, Stonewall Jackson, and hosts of others, tramping around with drawn swords! Dignified occupation of immortal beings, all to “protect” one little, insignificant man, the editor of a spiritual paper! This theory of Spiritualistic philosophy makes imbeciles of mortal men and idiots of immortal spirits. You may say I am ridiculing. Not at all. It ridicules itself. The Spiritualist has often made merry over the Christians’ heaven, with jasper walls, winged angels, alabaster throne, and eternal song. It must be admitted that there is beauty, loftiness, dignity, poetry in the Christian concept; but the Spiritualist vision belittles the idea of immortality. This “philosophy” reduces the grandest characters in human history to the position of immortal lackeys. Can we not “explain” such a “philosophy” “without admitting the agency of departed human spirits?” Even Spiritualists are ashamed of it. A. J. Davis, the great Poughkeepsie seer, years ago tried to save Spiritualism from this false philosophy of “spirit bands.” He said: “It is a fallacious dogma that spirits, like servants and house waiters, are at all moments subject to the will and wishes of the questioner.” (Page 207, “The Fountain”). Mr. Davis declares that “there is a large unphilosophical class among nominal Spiritualists,” and he goes so far as to affirm that they are guilty of “superstition;” they teach “that in and through all human thoughts, feelings, and actions, spirits are incessantly operating as primary causes and controlling powers. Thus a limited number of Spiritualists, unconsciously following the affirmation of Swedenborg in this particular, because they have not adopted a purely philosophical method of investigation, unwittingly practice upon the dogma that spirits can and do displace the private will and personal consciousness of human minds; and thus fully possessing and controlling such minds, do make manifestations of every name and nature and frequently for their own particular selfish gratification. Wonderful private experiences are adduced to substantiate this exceedingly infantile and easily-accepted theory.” —Pages 206-7, A. J. Davis’ “Fountain; with Jets of New Meanings.”

Spirits or humans, which? In spite of all I have read

of the doings of spirits, and the positive assertions of Spiritualists; notwithstanding the "avalanche of facts" which my friend thinks he has adduced, I have not been able to obtain one indubitable fact to prove that an immortal spirit ever communicated with an inhabitant of this globe. Because Dr. Johnson, one of the most superstitious of men, asserted emphatically that the conviction among all races was well-nigh universal that the "dead are seen," and that millions believe, settles nothing. Charles Mackay in his work upon Delusions, page 323, very properly observes: "To see a whole people shaking suddenly off the trammels of reason, and running wild after a golden vision, refusing obstinately to believe that it is not real, till, like a deluded hind running after an ignis fatuus they are plunged into a quagmire."

Nations, like individuals, have their whims and peculiarities, their seasons of excitement and recklessness when they care not what they do.

History, upon which Brother Hull depended so largely to prove the existence and communication of spiritual beings, reveals the fact that whole communities fix their minds on a subject and go mad in its pursuit. Mackay, in his history of delusion, says that "millions of people become simultaneously impressed with one delusion, and run after it till their attention is caught by some new folly more captivating than the first." We are all agreed that Spiritualism is captivating in the main, although there are some features in it that its best friends wish did not exist.

Think of the Crusades. Millions lost their wits about the sepulchre of Jesus and trampled each other to death in getting to it.

Hundreds of thousands lost their lives through the delusion of "Witchcraft," which modern Spiritualists tell us was a reality—all the work of spirits. What Theosophists "explain" to be astrals, mahatmas, elementaries, the Spiritualists repudiate. The Theosophists do not deny the phenomena, and claim they have an abundance of their own; but they do not agree with the Spiritualists' "explanation." Millions of Christians believe that the real phenomena of Spiritualism are caused by demons, on the one hand, or angels, on the other. Then, there are the Christian Scientists with their "no matter" and "all mind" explanation. But the Spiritualists denounce every

explanation except their own. "Spirits" is their almost universal explanation for nearly all mysterious phenomena.

One age went mad over the fear of the devil. Another age becomes crazed over the Philosopher's stone.

Money has been a cause of many delusions. The wildest schemes have been risked by nations on the turn of a piece of paper. Men think in herds, go mad in herds, but recover their senses slowly, one by one. This is the voice of history itself, which my well-informed opponent will not deny. Humanity is swiftly swept through, and past, an ocean of bubbles. Let us hope that as knowledge becomes more general, and the people fall in love with science, the only true interpreter of Nature, the gathered experiences of the ages will completely cure superstition. It is of service to us to scan the failures of the race in its weary march from darkness to light. To illustrate this I will refer briefly to a few bubbles among thousands which deluded mankind.

First. Supplying London with sea coal. This was called a "sea bubble."

Second. Trading in air. Keeley was the latest exponent of the air bubble.

Third. Erecting salt works in Holy Island. The capital of this commercial bubble was two millions of dollars.

Fourth. A wheel for perpetual motion, capital one million dollars.

Fifth. Bleaching coarse sugars without fire or the loss of substance.

Sixth. For extracting sulphur from lead.

Seventh. For carrying on an undertaking of great advantage, but nobody to know what it is.

How much this last resembles a dark seance!

In that magnificent enterprise, "Nobody to know what it is," ten thousand dollars were actually invested in a few hours. The subscriptions poured in and then the man who received the ten thousand dematerialized. Nobody knew where he was. Brother Hull may say he was a spirit. I cannot deny it positively; but it devolves upon him to prove it. I know how positive Spiritualists are that they cannot be mistaken, and how sure they are that I am in error. All that settles nothing with me. The commercial world is full of delusions, even in our own day, in which people invest their last dollar.

Who would imagine that a sober-minded people, the Dutch, went wild over tulips? Such is the historical fact. A single tulip brought four thousand florins. Many individuals grew suddenly rich in the tulip trade; people rushed headlong to the tulip market. Nobles, staid citizens, farmers, mechanics, seamen, footmen, maid-servants, chimney-sweeps engaged in a wild rush, buying and selling tulips. People of all grades converted their property into cash and invested it in flowers. Houses and lands were offered for sale at low prices, so that the owners could buy and sell the charming little flower. Foreigners caught the frenzy and money poured into Holland from all directions for the purchase of tulips. So large did the trade become that the public notary was called the tulip notary. Thus did the tulip mania rage. Rich merchants were reduced almost to beggary by their tulip delusion.

My astute friend will doubtless here interpose, "therefore, Spiritualism is not true;" so, to make plain to him what is already clear to your minds, I use these facts of history to show that the race is subject to delusions, just as the body is to disease and death; and that modern Spiritualism may be one of the delusions.

Ghost stories by the thousand, an "avalanche" of them, have been "related and believed." Certainly they have. But are they true? There have been hundreds of "haunted houses." Witnesses have testified. Yet the inquiry remains unanswered to this day: Has it been proved that there ever was a house with a departed human spirit as tenant? Has a spiritual being ever appeared in its own proper person?

Mr. Walter Besant, in the "London Queen," tells an interesting story of the "spirit whist players."

"It happened at a hospital; one of the resident physicians, a young man, was sitting in his own room with a friend. They were playing a game of double dummy. They had been playing for some little time, nothing unusual happening. They were seated at a square table.

"One of them, at the beginning of a new game, had to deal to his own dummy, as it is the rule at double dummy. When he finished a most wonderful thing happened. The cards of the two dummies were taken up by invisible hands, which arranged them and held them in the usual fan-like form. It was as if the cards were in the air.

The two men looked at each other and at this phenomenon with stupefaction. If they had not been men of science they would have been frightened.

"Then one of the dummies' hands was sharply rapped on the table. 'That means play,' whispered one of them, and with a gasp he led. The leading partner took the trick and returned, changing the suit to show the hand she held.

"I say 'she,' because by this time there were visible the hands and arms that held the cards, but nothing more. One of the players was a woman with bare arms showing from a sleeve of white lace; her fingers had rings upon them. The other was a man's, with an ordinary coat sleeve and white cuff. They played the game in solemn silence.

"It became apparent that the lady played a masterly game. She held good cards; so did her partner. They scored in the first rub—double, treble and the rub; and in the second—treble, single and the rub. 'Never,' my narrator told me, 'did I play with a finer player. She seemed to know by instinct where every card in the pack was.'

"At the end of the double rubber the arms disappeared. They went away as they came. I have never seen them since, though I have sometimes invited them to come by dealing the cards on the table."

Who was the narrator? A young man, "one of the resident physicians" at "a hospital." It looks like fiction by a writer of fiction. If there are such skillful card players on the "other side," why confine their skill to that single occasion? They could break up all the gambling resorts in the world. But the wonderful whist game was merely for the conversion of a couple of gentlemen who might have been in their cups. Let the "bare arms," with the "white lace," come and travel the wide world all over! Come, "coat sleeve and white cuff," the world needs you every hour. Let those spiritual creatures come. The angelic being, who "seemed to know by instinct where every card in the pack was," is sorely needed to out-play every earthly gambler. "Whist!" With what ease could this dear angel rub Spiritualism into the consciousness of every skeptic, by her "masterly game;" turn gamblers from the error of their ways and build spiritual temples with the proceeds. Later, "she" could move on to Boards

of Trade and finally capture Wall street, reach for Rockefeller and grab Gould.

The possibilities for good are incalculable if spirits, with illimitable time for practice, play cards "in solemn silence," and "know by instinct every card in the pack."

O, for a fact!

Many of my Spiritualist friends assure me that they will accept no explanation which leaves spirit out, and then call upon me to explain! They lay the track upon which I must run, and dictate the judgment I should render. According to their logic a clever trick which defies detection must be the work of a spirit; a mysterious performance which no observer can explain is done by spirit power! Is that it? Suppose I could not explain the feats of the Hindoo jugglers which I saw in Tremont Temple, Boston? Does it logically follow that spirits performed those astounding tricks? I went right up to the front in that crowded house and took part in the investigation. If the juggler affirmed that spirits did all those wonders, and I could not explain how he did them, presto! spirits did them.

But I turn the "tipping tables" upon our Spiritualist friends. I say to them, "Inasmuch as my explanations do not satisfy you—in fact, you were determined before the trial began that they would not—will you be kind enough to explain how the spirits do these things? Permit me to accompany you step by step in the investigation."

Spiritualists reply: "We may not be able to show how the spirits do them, but they do them."

Yet you want us to explain how they are done, if not spirits. How do you know that spirits have anything to do with the phenomena? Take the medium out of the question; let the spirit do his own communicating as he, or she, was in the habit of doing when on earth, and then Spiritualism would be a glorious reality. Millions and millions are passing away through the portals of death every year, and, according to the spiritual philosophy, it is just as easy for them to come back as to go—easier, and less painful. But as soon as a man is dead he loses all power to talk and write to his friends in a straightforward, direct manner. He cannot control his own organs of speech, but develops surprising skill in controlling other people's. This is the Spiritualistic explanation. Is

it reasonable? Where is the spirit that ever came and wrote with his own hand directly? How can it be easier for a spirit to first control a medium before he can say, or write, a word? What sense is there in a man talking through a telephone or telegraph, or in a horn, when he can converse face to face without any such barrier? I know it will be said that spirits have written communications with their own hands directly without the necessity of a medium of flesh. I deny it flatly. Take away the possibility of trickery and you get not one word written independently of a human being. It never has been done as far as I have investigated for forty-five years. In my opinion it never will be done.

When Charles Dawbarn, the recognized philosopher of Spiritualism, in *The Progressive Thinker*, January 5, 1901, says "Modern Spiritualism has reveled in phenomena, for the most part unattested and unexplained," he describes what my friend Hull has extensively introduced to prove Spiritualism true.

I have had sittings with the best mediums in America. Gradually I lost confidence in the mediumship of my boyhood neighbor, Dr. Henry Slade. When scientists, like Prof. Zollner, were convinced that spirits controlled Slade, I examined and studied with greater care. Was it true, as so many Spiritualists declare, that all scientists who have investigated became convinced of the spirit theory? I found the assertion unsupported. Prof. Wilhelm Wundt, of Leipzig, author of "Axioms of Physics," witnessed Slade's manifestations. Epes Sargent says that he and other members of the university were not convinced. Prof. Wundt announces: "I cannot find that any one of the experiments which I saw with Mr. Slade was above the powers of a good juggler."

I have met many Spiritualists who assert that because the manner of performing great legerdemain feats cannot be explained by the beholders, therefore spirits are the real performers and the dexterous operator is merely the medium! Prestidigitators not only equal the feats of mediums, but eclipse them. At least this is my observation in the course of years and wide travel, despite challenges exchanged by both sides. I have seen many mediums, and know that if they are given their own terms and conditions they will mystify you. Give the sleight-of-hand

performers their terms and conditions and they will mystify you.

I never yet saw the medium who would submit to unconditional investigation; by which I mean, freedom to explore any phenomenon to the fullest extent, according to your own judgment; an investigation which will not injure any human being not concerned in the production of the phenomenon, and surely it cannot destroy the spirit. If Spiritualism is ever to become a scientific fact, unconditional investigation should be its watchword. The most intelligent Spiritualists do not believe that seven to nine-tenths of alleged spiritual phenomena are anything else than frauds. If nearly all of the phenomena of Spiritualism proceed from human beings here on earth, as Spiritualists admit, may not the small remnant proceed from the same source? The burden of proof rests upon the Spiritualists to show that a single manifestation, even a single thought, aye one word, ever came from any other world than this.

When I was on a visit to the state of Michigan I saw an advertisement as follows:

"Magician Kellar, who is soon to appear in this city, has an illusion in his entertainment this season that savors strongly of an affinity with that gentleman with horns and caudal appendage. He causes the physical body of a pretty girl, locked securely in a huge cage, to instantly disappear, and to reappear as suddenly in a remote corner of the theater, and a few seconds later, when she has again been secured in the cage, transforms her into a six-foot soldier in full regimentals. This illusion illustrates a weird Mahatma theory in India, which Kellar will explain during his entertainment. All of his Oriental illusions are equally mysterious and bewildering and all are presented upon a fully lighted stage. His entire program as presented in Boston and other leading cities will be given here at Powers' theater next week, Monday and Tuesday. Nearly every feature is original and many of them are marvelous to a degree that leads believers in Spiritualism to declare that he is aided by superhuman agencies. He is equally adept in sleight-of-hand, illusion, or mere trickery. His expose of so-called spiritual manifestations are complete."

In company with a Spiritual brother I went to see the magician. The opera house was crowded and the mani-

festations bordered on the miraculous. My friend, sure enough, several times whispered, "He could not do that without the aid of spirits!" I ventured the opinion that the spirits could not perform as well as he.

Some of these agile gentlemen essay the dark seance.

Mr. Heller, the magician, said, "A few nights ago, after the performance was over, I had the lights lowered so that there was perfect darkness throughout the theatre. I placed two men in each corner and two or three others in the body of the house, and two in the balcony. In an instant a small luminous shape appeared about twenty feet above the stage. Gradually it assumed the shape of a human hand from which other hands appeared to glide. When summoned, these hands went from place to place, touching gently the heads of my guests. Then, at the will of the guests, faces, strange to me, appeared and moved from one part of the theatre to another."

What a close kinship between spiritual manifestations and these!

During this debate Mr. Hull has said that there are "millions of cases" of spirits conversing with people on this earth. A. J. Davis, who is nearly as great a philosopher as my friend, says, on the contrary, "Millions and billions and trillions of persons once on earth seem to be literally lost in space or annihilated, for they have made no sign of life!"

Thus do they contradict each other. Yet he says: "All can see that the Spiritualistic explanation is the natural one." Which one? This is just what all cannot see. There are millions of people who never have had a "faint gleam" of even one of his millions of cases. One active spirit, attending strictly to business, could accomplish more in three months than his millions in three thousand years.

My argument on "commercial Spiritualism" stands. He asserts that I argue "to fill up the time." My main difficulty is to have time enough to introduce all that should be said. He knows I know that not one word I said about the "angels" taking care of people is true. But the experience of mankind shows that every word I said is the literal truth; and Brother Hull, who has been in public life so long, is aware that I would not utter one sentence which I know is not true.

His snake sophisms and drunkard delirium will not an-

swer the crushing criticism of Prof. Coues (a good Spiritualist) showing that "spectres" proceed from human beings; glide about; cannot be distinguished from "apparitions of the dead," spirits of the departed. If this is the case how can any Spiritualist tell the genuine from the counterfeit? The more you say about it the more you mix it.

Prof. Coues confirms my theory by his "discovery" that all "spirit" manifestations are wholly of human origin.

That Hibbetts' trumpet. Hull held it in his "hand all the time," sunlight, 10 a. m., and yet I was not invited to attend that great demonstration, spirit lip to earthly horn in whispers. Hush!

If banker Truesdell was a thorough-going Spiritualist then I am an inspired medium, thanks to the "holy father." When I get "over there" we will both have a hearty laugh over that "capital joke."

Mr. Hull says I "class the fraudulent and genuine together." This is what most of the Spiritualists do. They say frauds are controlled, and the best mediums trick, inspired by spirits. On the other hand, I say all are human. When I can discover one genuine spirit I will separate what Spiritualists in half a century have been unable to do, the fraudulent from the genuine.

MR. HULL REPLIES.

Moderators, Ladies and Gentlemen, and My Respected Opponent:—The great burden of Mr. Jamieson's argument in his eleventh speech is that, "The race is subject to delusions, just as the body is to disease and death; and that Modern Spiritualism may be one of the delusions." Yes, "may be," mark the word; my erudite friend does not say Spiritualism is one of the delusions, only it "may be."

It seems that the world must have a delusion just about now, in order to make Mr. Jamieson's imaginations amount to enough for an hypothesis. Mr. Jamieson looks over the ground and fails to find anything else which will suit him quite as well for a nineteenth and twentieth century "epidemic delusion," as Spiritualism, and so, "may

be," he can make it fit in as a delusion. At least he is willing to try it. How profound! If he were in the Catholic church his discovery would certainly entitle him to a cardinal's red cap. If Brother Jamieson is not a logician where would we go to find one? And this is the kind of argument by which poor, benighted and superstitious Spiritualists are to be led out into the full effulgence of Jamiesonian light!

Here I have simply jumped on a sentence at random, in the middle of one of the most eloquent and illogical speeches ever made by a Spiritualism-killer. I will now go back, and as far as time will permit, examine seriatim, this wonderful production.

First he seems to think that I should abandon Spiritualism because in its early days there were some, new in the work, who could not readily distinguish between fancy and fact.

Now, if it will do my learned opponent any good, I will acknowledge that many verdant Spiritualists, "once upon a time," took much into their Spiritualism which may not have been purely spiritual. That does not prove that there is no spiritual, any more than the fact that a child puts something into its stomach not fit to eat proves that there is no such thing as food.

He speaks of the committee appointed at the Cleveland convention in 1867, to investigate the spiritual phenomena. I was at that convention, and was well acquainted with every member of that committee; I voted to accept and adopt that report, and was severely chastised by a word chastisement from E. V. Wilson for doing so. That committee made no report against Spiritualism or mediumship; it only claimed that the Spiritual phenomena were sometimes mixed with other things not spiritual; and that it was the duty of Spiritualists to analyze, and to sift the chaff from the wheat.

Many Spiritualists at that time regarded spirit communion as so sacred a thing that they found it impossible to believe that there were men and women who were so low as to seek to impose on the most sacred relations of life. They did not believe that people with one spark of conscience could come to those who were mourning for lost friends and deliberately, and in the name of their sacred dead, deceive them. Some of them were decidedly opposed to the appointing of an investigating committee

for fear that would imply a doubt of the presence of their arisen friends. 'This committee may have, as many good Spiritualists thought at that time, gone too far; but I think it convinced the world that Spiritualism, like many other good things in this world, was sadly liable to adulteration. Also that other and very cheap wares were being worked off in its sacred name.

I am accused of asking the question, "If it is not spirits, what is it?" I may have once or twice asked that question. It ought to have been asked and answered many times during this debate. If I have propounded that question, I have done it in vain so far, for nothing like an answer has thus far been attempted. Mr. Jamieson has laid the foundation for that question by proposing to explain all the spiritual phenomena without admitting the agency of departed human spirits.

Certain things claiming to be of spiritual origin do occur; Mr. Jamieson says they are not spirits, and that they can be explained without admitting the agency of departed spirits; now I will leave it to these moderators to say whether this question is not legitimate; and whether Brother Jamieson is helping his cause by ridiculing the asking of that question, instead of making an attempt, feeble though it may be, to answer it.

I will now give him a case in illustration, and I ask him to fit his answer to this case. Prof. Alfred Russell Wallace, the greatest all-around scientist in the world, and a gentleman whom my respected opponent will not accuse of being either a fool or a liar, said:

"I have had a spirit hand write a letter on paper placed upon my lap when the room was sufficiently lighted by gas for me to see distinctly the long lead pencil held in the white fingers, and remaining in sight, directly under my eyes, until the writing was finished, when both hand and pencil disappeared; in a moment afterwards the latter was thrown upon the table, close to our hands, from a point opposite to where the medium sat.

"I have even seen the faces of spirits within three feet of me, about whose identity I could no more mistake than I could fail to recognize members of my own family who are still in the material body. I have watched these faces condense and form from what seemed a luminous mist. I have seen them smile brightly and naturally upon me.

"I have had one among them, in compliance with a sug-

gestion made from the impulse of the moment, turn away, showing me the back of the head that I might recognize the naturally curling hair, falling upon the neck as worn in life. I have watched the moving lips, and heard whispered messages of love and warning to absent friends."

Now, I maintain that I have a right to say, if these things were not spirits, what were they? and Mr. Jamieson must answer this question, or stand before the world condemned as a man either unable or unwilling to answer a legitimate question. Come, Brother Jamieson, there must be no dodging here—no striving by the arts of sophistry to evade the force of the argument contained in this question. This audience sees the legitimacy of this question, and dodging and playing upon words only make you look contemptible in the eyes of any sensible audience. I will once more demand an answer to the question. If this, and other like cases, is not spirits, please be kind enough to fulfill your contract by telling us what it is. These things are presented as evidence of Spiritualism, and no repeating of the stale arguments made by Prof. W. B. Carpenter, or by Mr. Maskylon on "Epidemic Delusions," will take the place of straightforward and legitimate answers. There are a few things which will not "down," even at the bidding of my eloquent opponent.

Why has this audience been compelled to listen to all this flood of eloquence, with well-rounded periods about "epidemic delusions?" What connection has it with the proposition under discussion? Supposing somebody was fooled with "sea coal" or with "perpetual motion," is there in either of them the millionth dilution of Spiritualism?

Brother Jamieson, I have had to defend you all day today from the effects of that speech. I doubt whether there were five persons in the audience last night when that speech was delivered but that went away fully convinced that your argument was twenty-five per cent worse off than it was before you delivered it. I wish, for the sake of the respect I have for my opponent, that I could save his cause from the effect of his own speeches.

Now let us for a few moments consider the report of that Cleveland committee concerning which we have heard so much. Supposing that committee said, as Mr. Jamieson says, "Many of the disorderly manifestations have their origin in half-controlled, diseased nerves," etc.,

what does this prove? Who ever brought "disorderly manifestations" in to prove Spiritualism? If we find that wise spirits can only give good and rational manifestations through a good brain or healthy nerves, then "disorderly manifestations" only prove that the spirit seeking to communicate made a bad selection in choosing a medium. That is no more against Spiritualism than it would be against any business firm to select an incompetent or a bad agent.

The question, "If it is not spirits, what is it?" has worked Brother Jamieson up into a kind of fever and he ventures to suggest that a disordered liver, or indigestion may have more or less to do with it. These were the reasons why some disorderly manifestations occurred. The medium was not in the right condition to correctly receive and translate the messages. Perhaps this was the cause of Samuel's return to talk to Saul. Who knows but that Jesus, Peter, James and John had an attack of dyspepsia, when they supposed that Jesus was transfigured, and that Moses and Elias appeared and talked with them.

Next, the aid of Theosophy is sought to help my friend out in his warfare on Spiritualism. Poor Theosophy, it was weighted down with inconsistencies before, and now to load it down with Jamiesonian absurdities and contradictions! Well, I pity it, and wonder what it has done that it should come to this! If it survives this stroke, it will be safe in counting itself immortal.

Theosophists, like Mr. Jamieson, were once Spiritualists; but they, like Mr. Jamieson, thought they had found a new explanation; so they split off and traveled their own road; then they split and split again. Mr. Jamieson would have done the same thing, only there was not enough of him to split. It is hard for any party to split until there is enough of it to say "we."

Next, Mr. Jamieson resorts to Christian Science, Mental Science, etc., to help him out. There is nothing like having a good many strings to one's bow, "so," as the colored gentleman said, "ef one miss, why de toder would fail." In almost the same sentence, he seeks aid from Theosophy, Christian Science, "The Christian World," and Materialism. Well, my Brother, bring them all on. Spiritualism is like Pharaoh's "lean kine," it will swallow all of them, and then, like Alexander the Great, long for

more worlds to conquer. I cannot resist the temptation to here suggest to Mr. Jamieson that Materialism, Agnosticism, Theosophy, and Christian Science do not blend very well. Bro. Jamieson's patient would be more likely to survive, if he would discard the most of his remedies. He really seems more like a drowning man grasping at straws, than like a great philosopher, calmly showing the errors of Spiritualism and pointing out the remedies.

Mr. Jamieson next finds a difference of opinion among Spiritualists as to whether good mediums will or will not cheat. Well, supposing they will, or supposing they will not, what effect has that on the question as to whether spirits return and communicate? We are not debating the question, are all mediums honest in all they do. The question is, Do spirits exist? and can they communicate?

Bro. Jamieson, do, for your own sake, walk up to this question like a man, and give us a few words, be they ever so feeble, on the real issue. He finds the *Religio-Philosophical Journal* saying "Spiritualism is cursed with knaves, and impostors, and mediums who will cheat." So it is. Does Mr. Jamieson know of any party or church where knaves and impostors are not?

I am not sure but that my honored and respected opponent sometimes loads his own propositions down with a little more than they will bear. I think even he, occasionally draws quite strongly upon his imagination for his facts. He may, and undoubtedly does, think that every argument he makes is right, but it would injure a conscience like mine to try to make so small a foundation stand up under such a structure. I have been more sure of a few other things than I am that Mr. Jamieson feels that he has all the props he needs under his various contradictory theories of opposition to Spiritualism.

I now submit to my opponent, that instead of taking up so many contradictory positions, and jumping from one to another, as he has done, in his last speech, he should stand by one, and only one of his various contradictory theories of explanation. If Christian Science will explain it, why come on with your Christian Science. The so-called Christian Scientists will thank you, for you will be booming Christian Science—showing what it is fit for—that it came into the world as a Spiritualism-killer; and, at the same time, you will be enlightening poor deluded and superstitious Spiritualists.

Please do not understand, by this, that I am under-rating Christian Science, for I am not; I am only too anxious to find something it is good for. I am not an enemy to Christian Science. I never thought it lacked more than two things of being just what it calls itself; one was Christianity and the other was Science. But, Brother Jamieson, please do not commit the blunder of trying to explain Spiritualism in one breath by Christian Science, and in the next by Agnosticism and Materialism or Theosophy. They will not work together. It is hard to ride two horses at the same time unless they are going in the same direction.

So far, though my speeches have been literally loaded down with facts; the facts used have generally failed to attract enough of the attention of my opponent to call out a reply. I will now introduce one more fact—one which I wish explained by either of his contradictory systems of explanation. But I warn him that if the introduction of one theory of explanation is not sufficient, the adding of others will only multiply his difficulties.

The following is copied from *The Spiritual Magazine*, a monthly spiritual periodical once published in England. I now copy from "Two Volumes in One," pp 110-112:

"The Marquis de Bamtouiët and the Marquis de Precy were intimate friends, and companions in arms. Talking one day of the next world, they promised that the one that died first, should return to tell the other of the event. Three months subsequently the Marquis de Bamtouiët started for the seat of war, in Flanders; his friend being detained by fever, remained in Paris. Six weeks later, de Precy was awakened by the curtains of his bed being drawn aside; and in turning to see who it was, he perceived his friend. Springing out of bed he tried to embrace him to testify his joy at his return; but Bamtouiët retreated a few steps, and said caresses were misplaced; he came to fulfill a promise; that he had been slain in battle the preceding day, and that all that was said of a future life was true; that de Precy would be killed in the first engagement. Unable to credit his senses the Marquis again tried to embrace his friend, believing it all to be a joke; but he only grasped the air; and Bamtouiët, perceiving his doubts, showed him the wound which he had received, from which blood appeared to flow.

"After the phantom disappeared, de Precy awoke the whole house with his cries. Several persons to whom he related what he had seen and heard, attributed the vision to a fevered brain, and assured him that he must have been dreaming. The Marquis, in despair at being taken for a visionary, related the above mentioned circumstances, protesting that he had both heard and seen his friend while awake; but it was of no avail until the arrival of the mail from Flanders brought the announcement of the death of the Marquis."

"The Marquis de Precy, after his recovery, against the protestation of his friends, who dreaded the fulfillment of Bamtouilet's prophecy, went to the seat of war, and was killed at the battle of St. Antoine."

Here was first a promise made by a soldier to his comrade, that when he died he would, if possible, come and tell him. Then without any other possibility of de Precy knowing of the circumstances, he came to de Precy and told him he had been killed only the day before.

Next, as Jesus exhibited the wounds in his hands and his side, so Bamtouilet was able to show an apparent wound, "from which the blood appeared to flow." If this was a deception, not only were this man's eyes deceived, but his ears also, for Bamtouilet talked with him, and made a definite prophecy which was exactly fulfilled.

Please, Brother Jamieson, take this matter up, and let this large audience have some of the benefit of your superior light on this subject. Explain just one of the numerous facts I am bringing.

Explain these things, Brother Jamieson; there is not only honor in it, and a name for yourself, but there is money in it. Epes Sargent, in his "Scientific Basis of Spiritualism," says:

"Having learned from Mr. Watkins that Mr. Hiram Sibley, of Rochester, N. Y., a gentleman of wealth, had carefully investigated the phenomena, and had offered him a large sum of money to disclose to him the secret of his trick, I wrote to Mr. Sibley for a confirmation of the statement, and got a satisfactory reply, dated May 10, 1880, in which he tells me that he and Judge Shurat had paid Watkins a hundred dollars for about ten sittings, and that they got the independent writing in a way to satisfy them that some unknown power moved the pencil. Mr. Sibley writes: 'I offered Mr. Watkins a large sum of

money, which I proposed to settle on his wife and children, if he would disclose the trick, if trick it were, by which the manifestation was produced; and furthermore I offered to give bonds, if he desired, that I would not divulge his secret. I am ready to repeat the offer now to any person that can expose or explain the trick, if trick it be."

Here, Brother Jamieson, you who can explain all the phenomena and philosophy of Modern Spiritualism without admitting the agency of departed human spirits; here is your "golden opportunity."

"Oh, for a fact!" exclaims my opponent. Poor fellow! I wonder if he knows what a fact is. Why, my dear brother, I have been swamping you with the most stubborn facts ever since this symposium began. Have you forgotten the case of the Seeress of Prevorst? Do you remember the case of Immanuel Swedenborg, and the silver service? Did the history of the conversion of Charles Partridge contain facts? What was it converted Mr. Johnson. Nay, what about a few of the facts in your own mediumship? Were those eighty-five controls and their work facts? What about the numerous facts testified to as having occurred right here? These facts are many of them attested by as honest and as intelligent ladies and gentlemen as can be found on these or any other grounds.

Brother Jamieson's repeated call for facts, facts, more facts, reminds me that it is said that "once upon a time," there was a farmer who boasted that he could load hay on a wagon faster than any two men could pitch it to him; his two sons becoming tired of their father's boastful way of talking, decided that they would unite and give him such an avalanche of hay as to, at least, put a temporary stop to his boasting. The challenge was passed and accepted, and into the field they went, the boys to try their dexterity in pitching and the father to worry them to death in their attempt to get hay to him as fast as he could place it where it belonged on the load.

The faster the boys piled hay around the old man the louder were his calls for "more hay." He would be happy if he could only get hay as fast as he wanted it, but he could not. At last they literally buried the old gentleman with hay, but still they could hear the call from under huge bunches of hay, "more hay." Bye and bye, they piled such loads upon it that it toppled over, and down

came the old man, hay and all. The boys said, "Why, dad, what on earth are you doing here?" The old gentleman said, as he crawled from under the pile, "Why, I've just come down to get some more hay."

Now, I am fully satisfied that Brother Jamieson's call for facts can never be stopped by any overload in which he may be engulfed.

He has found "admissions" of some of our old writers in regard to frauds and mistakes; of course the conclusion is legitimate, therefore there is nothing true in Spiritualism. Yes, that is logic, the kind that gets loose on the handle.

Jesus had twelve disciples, and he admitted that one of them was a devil; therefore they were all devils. Paul said there were "false apostles," therefore all apostles were false. Jesus warned the world against false Christs; therefore there are no true Christs. "There were false prophets," Peter said, "Also that there shall be false teachers." Doesn't that prove that there can never be a true teacher?

Be it remembered, that not one of the writers Mr. Jamieson quotes, claims that there is no genuine mediumship, nor that no spirit ever communicated. Oh, Brother Jamieson, why do you build such top-heavy structures on such small foundations? The admissions these writers made, will, for the most part, be made by all Spiritualists; yet, they will all say that spirits can and do return.

Mr. Jamieson next tells of his following the example of the ancient Egyptians, in taking checks on heaven for his pay. He says it did not work very well; he got sick of it, and for the last quarter of a century, he has taken his pay as he went along. Well, I judge that he has done a small business, or that he has worked quite cheap.

Next he returns to the "beliefs" of ancient people. I have said very little about their beliefs. I have been speaking of the facts on which their beliefs were founded. Even their beliefs in hobgoblins and devils were based on certain spiritual phenomena, which they witnessed.

Next, in speaking of the ancients, he asks, "Did they communicate?" Yes, they all say they did; I cannot dispute them. Saul communicated with Samuel; Jesus with Moses and Elijah, and John with his brother—a prophet, on the Island of Patmos. The saints in the early church

all pretended to receive communications from their martyred brethren.

That apocryphal Dutch tulip story certainly beats the Dutch. All Holland went crazy after tulips! Could anybody in the world ask any other reason for believing that the phenomena of Spiritualism can be explained without admitting the agency of departed human spirits? I wish my reasoning faculties were astute enough to observe the connection between the premise and the conclusion. It is a calamity to be so obtuse, but I am unfortunately built that way.

I am unfortunately organized in other respects. I can't to save even my Spiritualism, see how all Holland could go crazy and ruin themselves by selling their farms for almost nothing and then investing their money in tulips, when their farms were the best places in the world to raise tulips! Besides, who bought the farms? It seems hard for all to become so insane as to sell, and to succeed in selling when there were no sane ones left to buy their farms on which to raise tulips for these poor epidemically stricken people.

I fear that in this instance the epidemic struck my worthy opponent before it hit the Dutch. Brother Jamieson, draw the epidemic business a little milder next time.

How strange it is that people who can see through all the spirit manifestations in the world—in fact, who can see through them just as well when he is a hundred miles away as when he is present, could be hoodwinked into believing and telling such overgrown tulip stories. It is a case of straining out a gnat and swallowing a camel. The unseen power that has thus hoodwinked my supposed-to-be-sane opponent, is playing worse pranks with him than the tulips did with the Hollanders.

One more point I must notice before I take my seat. Mr. Jamieson is a capital hand at making discoveries. Why, he even has the faculty of discovering things where they are not, quite as readily as where they are. It is the fault of the discovered thing that it is not there; it is not Mr. Jamieson's fault. He has found a new "mare's nest;" he has learned that the venerable Andrew Jackson Davis and Moses Hull are at loggerheads. Well, if we are, then good-bye to Spiritualism. How easy to rid the world of

an epidemic delusion. What if we have contradicted each other? How is that to affect the fact of spirit return?

But to his brand new discovery: I said there were "millions of cases" of spirit communion; and Andrew Jackson Davis said there were even trillions of spirits who made no signs of life. They are lost, lost, lost! Then Mr. Jamieson eloquently exclaims, "Thus do they contradict each other." Every one of Mr. Jamieson's discoveries is on a par with this one, and his logic all comes off of the same piece. It is like this; if there are trillions who have lost themselves, then there could by no possibility be millions left to communicate; and as no one could by any possibility communicate more than once if there were millions of communications then there must be millions of communicating spirits!

All that means, if Hull does not know where he is at, in the spirit world, Jamieson could not communicate! Shades of Aristotle, and Sir Humphery Davy, was such logic ever heard before this twentieth century?

Now, Brother Jamieson, let me inform you that if there are any spirits in the spirit world there may be enough to make up the number which, according to Mr. Davis, "have made no sign of life," and yet have a few left to give the millions of communications of which I spoke. This sadly demoralizes your discovery, of contradictions. Brother Jamieson, I am sorry to be compelled to prick the little soap bubbles with which you amuse yourself, but sometimes it must be done.

Now, Mr. Jamieson says, "After all these ages Spiritualism ought to be proved beyond cavil." Why bless you, it is proved beyond everything else except cavil. But nothing was ever proved beyond cavil. Cavil is "captious, or frivolous objection."

To prove that Andrew Jackson Davis was wrong, Mr. Jamieson says that "William Denton exposed many of the blunders of A. J. Davis."

Perhaps; I do not remember that, but I do remember he "exposed" Charles Darwin. He wrote a book entitled, "Was Darwin Right?" So, in exposing Davis he may prove that I was right in arguing that Darwinism was revealed to Mr. Davis before Darwin wrote.

MR. JAMIESON AFFIRMS.

Mr. Chairman, Ladies, Gentlemen, and My Respected Opponent:—I appreciate your efforts to have some of your best mediums here to convince me of the errors of my ways. You have shown your confidence in these persons and in your philosophy.

We have heard wonderful readings by Miss Margaret Gaule, of Baltimore. With such descriptions I have been familiar for many years, from the days of E. V. Wilson to the present hour. But no direct revelation comes to me. We are told that these numerous messages are from the spirit world, and now it is an established fact that between that world (wherever it is) and this, mail facilities are abundant, telegrams frequent, but not one for me. Singular, is it not? And I need the news so much more than the Spiritualists who are receiving messages every day!

This reminds me: Nearly fifty years ago I saw the first Spiritualist paper, and it was called "The Spiritual Telegraph," published by Partridge and Brittan. The wires are all down ever since.

I am asked by the brother to explain what we have witnessed in this auditorium; the many affecting scenes where the recipients of Miss Gaule's messages evidently believed they held communion with those long dead; while some received comforting words from loved ones who had but recently "passed to the other side."

But you are determined to accept no explanation other than the spiritual. Even my good Brother Hull has said that if Spiritualism is a delusion he does not want to know it!

Miss Maggie Gaule, the lady with the beautiful hands, [Miss Gaule: "Oh, my!"] is doubtless as honest as the sunlight of heaven; is perfectly sincere in thinking she gives

her remarkable descriptions and tests by a spirit power. I think she is a splendid psychometrist, a wonderful woman; but I give her the credit. The power is within herself, whether she is conscious of it or not. Not a flower would I pluck from her wreath of fame; from her fair brow. She brings comfort to thousands of bereaved hearts.

Her readings this afternoon were very convincing to several persons. I do not judge for others. It is all I can do to judge for myself. Facts are facts, and I will stand by them though they gore my theory to death.

I think this lady is one of the best psychometers I ever saw. Better than all, she has the courage of conviction, moral courage to face a frowning world in upholding that conviction. I like that. But because I am not convinced that spirits help her, I do not intimate that she is to blame, or that I am to blame. You may say it is my stubbornness, or that Jesuit priest with the cross on his back; but priests have always taught belief in future conscious life. Miss Gaule tells me that she has not seen any priest with me.

Miss Gaule: No; I have not.

Mr. Jamieson: Why would a priest in spirit life controvert the main doctrine of his earthly career? He now must know that he exists. It would not be Jesuitical shrewdness to deny it. It would be plain stupidity. What could be the object?

Brother Hull complains because I do not explain the cases he mentioned. I want to know all I can about a case before I attempt to explain it. I want to know if all the circumstances related actually occurred. I have attended too many seances where the witnesses contradicted themselves and each other, to accept a multitude of unsupported assertions. I visited a seance in Memphis, Mo., where I saw a face in dim light, and remarked: "It looks like my mother's face." It was straightway reported that I said I saw my mother's face, nearly the same words, but a total perversion.

Spiritualists expect me to explain in a few nights to their entire satisfaction; and, at the same time, declare they will accept no explanation contrary to Spiritualism. Let me now turn the tables. Spiritualists have been "explaining" for fifty years and have not satisfied mankind

that they are right; and they differ among themselves in their explanations more than ever. I have given explanations as they are actually presented by different schools of thinkers. I have also given my own explanation, which I naturally enough think is the most reasonable of all, namely, that the phenomena and philosophy of Spiritualism are entirely of human origin, originated with human beings here on this earth, inasmuch as all the philosophy and phenomena are inseparably connected with human beings. It has never yet been proved that there is a single case of independent slate-writing, independent speaking, independent painting, printing, photographing, telegraphing in this whole wide world. The word "independent," as used by Spiritualists in this connection, is a misnomer; and they ought to thank me for calling their attention to it.

I have said that Miss Gaule gives her wonderful tests and descriptions through psychometry. I was personally acquainted with William Denton, one of the deepest thinkers and most glorious orators of the nineteenth century. He was a radical Spiritualist. I know that Mr. Denton and his wife published three volumes, "The Soul of Things." I wrote to Mrs. Denton upon the subject with which she is so familiar. Here is her answer:

"Wellesley, Mass., Dec. 28, 1880.

"My Friend Jamieson:—I esteem it a pleasure to answer your inquiries in so far as I am capable of doing so.

"1st. Do you claim that psychometry is either directly or indirectly the work of departed human spirits?"

"Answer.—While I believe in spirit as I believe in matter—believe that matter and spirit are but different forms, or conditions; or better, perhaps, different expressions forever interchangeable, of one and the same element, I do not know that any such beings as disembodied human spirits exist; and believe that, if they exist, they have thus far failed, utterly, to find any method by which they can demonstrate the fact of such existence to human spirits still embodied in the form called flesh. I do not, therefore, believe psychometry to be in any sense dependent upon disembodied human spirits.

"2nd. Is it a natural gift?"

"Answer.—If we call all the human faculties natural gifts, then we may apply the same term to the psychometric faculty. But I do not like the term for either it,

or them. I prefer to speak of it as a faculty, or more properly, as I think, as a sense.

"3rd. Can it be cultivated?"

"Answer.—Yes! as we would cultivate any other faculty or sense.

"Can the psychometrist read minds?"

"Answer.—Some can.

"5th. Is the psychometrist distinct from the psychological subject?"

"Answer.—If by psychological subject you mean the person acting under control of another person's mind, I answer, Yes! though I believe one may pass into the other by almost imperceptible degrees; and that both skill and care are required to distinguish the one from the other where a more positive mind is present, or, even, it may be, absent, under some circumstances."

"6th. Distinct from the clairvoyant?"

"Answer.—The psychometer may be a clairvoyant, and the clairvoyant a psychometer. But clairvoyance and psychometry are not the same, as I regard them. But then I do not like the term psychometry. It is not a term the significance of which covers the phenomena, even in my own experience, and I scarcely ever use it without a mental protest.

"Do you think if there had been any positive proof of the existence of disembodied human spirits in the 'physical phenomena' of Spiritualism, such men as Professor Zollner and Epes Sargent would have allowed the challenge for such proof to remain unheeded while they busied themselves with the production each of a new work, and very likely their last, endeavoring by other means to establish the justice and truth of the claim that spirits do so exist? I do not for a moment believe it. Nor do I believe that if there had been positive proof of such existence the world would have waited until this late age for its discovery and substantiation. The truth is, the very phenomena upon which they base their hopes, if anything but fraud, are phenomena belonging to the material side of existence, and if operated by such spirits, they do not yet know by what means they can prove to us their own agency in the matter. Pardon length and believe me, Very truly, etc., E. M. F. DENTON."

My brother refers to the eminent Alfred R. Wallace, one of the greatest naturalists that ever blessed this

world, and for whose scientific attainments I have the highest regard. His testimony is clear and pointed; but is not Brother Hull aware that many of the world's greatest scientists, logicians, legal lights, testify, from both study and experience, in favor of the divinity of the Christian religion? Moses Hull does not accept their testimony, although, like myself, he does not question their sincerity. Nor does he accept the testimony, or experience of such as Prof. Carpenter.

It always amuses me when my opponent accuses me of evasion, dodging (according to my friend's copious vernacular), and "arts of sophistry." I am unconscious of any such thing; an unconscious medium, perhaps. The climax of my tergiversation is reached when I resort to "dodging and playing upon words only makes you look contemptible in the eyes of any sensible audience." Is my friend a prophet? a mind reader? a psychometer? or, only a plain medium, without any frills, that he knows just what this "sensible audience" thinks? Perhaps he covertly conveys to the minds of his hearers that his arguments are so strong that I am compelled, as an Irishman would say, to meet them by dodging them! Why should even Spiritualists here look upon me with contempt? That would be more bigoted than you have charged against the orthodox. Why should they? If it were true, all I would have to say is, Here is one man who has been accustomed all his life to utter his sentiments without fear or favor, defying the contempt of the face of clay. The next time my friend has a conference with the audience he may confidentially convey to them this information. There may be here and there a fanatic who is bitter against me. But, in justice to scholarly, liberal-minded Spiritualists, I think Moses Hull got his information from the same source he obtains his spiritual facts—his imagination.

In a former speech I clearly showed, and Spiritualist writers confirmed the showing, that there is an enormous amount of superstition in Spiritualism; that if a person spoke well, wrote passably well, improvised poetry, healed people, is wise and witty, like my friend, "lo! he, or she, is controlled by spirits." "If it is not spirits, what is it?" I do not deny my friend's right to ask the question. I am pleased to have him do so. The more he asks it the "foolisher" it seems.

He asks, in such an unsophisticated way, What has "sea coal bubbles," "perpetual motion," and other "epidemic delusions" to do with Spiritualism? This: they show that human beings in throngs are subject to delusions. Did my good friend dare to deny it? Do not Spiritualists assert every day that Dowieism, right in our own time, is a swarming delusion? Do they not repeatedly affirm that Christian Science, which has captured so many Spiritualists, many of the better class, in its denial of matter and its exaltation of Mind, is a present day delusion? This same Christian Science more than gets even by teaching in its five hundred churches that Modern Spiritualism is a delusion; that no departed spirit ever communicated. Hundreds of thousands of these people are emphatic in their expression of this conviction.

In addition to all this, Spiritualists themselves, all through their literature, sadly make the confession that Spiritualism is overrun with frauds of the most bare-faced kind, some of the best writers going so far as to say the bulk of it is of this character. What is all this but delusion? Even my brother says, "For the sake of the argument I will admit it." Will it not be candid (he has so much to say about "candor") in him to admit it for the sake of the fact? He pleads with me to leave him one-hundredth part on which to build his Spiritualism.

I took his own witness, Prof. Barrett, and showed that he, too, makes the same sorrowful confession, "Beneath a repellent mass of imposture and delusion"—mark you, a "mass"—there remains certain indubitable and startling facts which science can neither explain nor deny. Prof. Barrett, like Prof. Wallace, is a scientific man, and he confesses that science cannot explain certain facts which lie beneath a heap of muck, and if science cannot explain, shall I look to Spiritualists for an explanation? I present my theory of human origin, as a theory, against your hypothesis of spirit origin. Science, so far, by your own admissions, has not decided in favor of either side. Am I not candid with you? My theory may some time be proved false. You ought to be equally candid with me and admit that your hypothesis may prove false. To my mind, the theory, that all your phenomena are of human origin, is more reasonable than your hypothesis, with a "spirit in it." For many years I have tried to get hold of that spirit, as I once supposed the spirit had hold of me,

When we rake over the muck-heap of imposture and delusion to get a few "startling facts," the discovery is made that not one of the "facts" is absolutely outside, or independent, of brains, bones, body, mind of a human being, whether the human being is conscious or unconscious, normal or cataleptic.

Brother Hull is much concerned about my health, because I ventured to suggest a disordered liver, diseased nerves, etc., explained much of mediumship, and so "worked myself into a kind of fever." It was not I, but your Cleveland committee of Spiritualists who made the suggestion, and the Spiritualists, as my friend admits, had the "fever."

And my dear brother had to defend me all day from "the effects of that speech," and then he comes here and "peppers" me with all his might. Like an Irish friend, he would not allow them to flog me, but flays me himself to his heart's content. He is anxious, he says, to save my cause from the effects of my own speeches. Could brotherly love go further? But he should not allow himself to worry on my account. I did not suppose it made such a profound impression as to create twenty-five per cent in his favor. Is it any wonder he defended me all day?

In the early part of this debate Brother Hull complained because I had no explanation. Now he repines because I have an overstock of explanations. But he says we are not agreed in our explanations. True. Nor are the spiritual philosophers in their. If in a half-century you could have demonstrated to an anxious world that spirits actually do exist, and that they proved it by communicating, there would have been no room for any other explanation. As it now stands, there are various explanations besides the spiritual. I am liberal; take your choice. If you take the spiritual, you will find yourself in a sea of speculation, absurdities and contradictions.

Spiritualism can only be explained upon the theory that its philosophy and phenomena are wholly of mundane origin. They are of this world and no other, is my theory of explanation, while every effort of the Spiritualists to produce a spirit has utterly failed. The frauds, the failures, the confessions of the most careful Spiritualists sustain my reasoning. I am not asking you to take my ipse dixit. Spiritualists themselves are compelled to acknowledge that nearly all which is called spiritual is of no higher

origin than this earth. I go to many of your best authors. When Epes Sargent, one of the clearest writers upon Spiritualism, acknowledged on page five of his book, that it is not "unmixed with delusions self-generated or imposed by others," he admits what my theory calls for. He says "mediums, previously and subsequently known to be genuine, have been caught in what seemed *prima facie* frauds."

Before they are caught they are living monuments proving that spirits communicate. The medium Church converted Rev. A. J. Fishback, a gentleman of remarkable pulpit eloquence. When Mr. Church was caught in his trickery, Mr. Fishback said, "Nevertheless, I obtained a demonstration of immortality through him, if he was a fraud."

Mr. Sargent excuses some mediums, as nearly all Spiritualists do, by saying that persons intent upon finding fraud have by their presence overcome the medium's own good influences, which so affect the medium as to "confirm their own unbelief and suspicions of trickery." [p. 18.] He confesses that it is more than probable that the body of the medium has been often "put forward as a spirit form." Then on page 19 he says, "If we can believe the testimony of careful investigators both in Europe and America the trick is not an uncommon one."

Who is it that talks so much about fraud and trickery? The Spiritualists themselves. They cannot discuss it without voluminous reference to fraud. When the medium is not detected in fraud, lo! his mediumship proves Spiritualism. When he is detected, his mediumship proves Spiritualism! Convenient philosophy. Says Mr. Sargent again: "That genuine mediums may sometimes purposely resort to fraud in cases where the supersensual power producing the phenomena is not readily available, is highly probable."

Mr. Sargent follows this with the "charity" apology for the deceivers: "If they sometimes supplement real phenomena by devices of their own, it must not be taken always as verifying the maxim, 'false in one thing, false in all.'"

The same thing could be said in favor of the worst criminal in the penitentiary.

Mediums, then, have "devices of their own," and until

they are discovered the devices are "tests" of spirit existence and return!

Every effort to "disentangle" spirit from human makes plainer the fact that all is of human origin.

An English Spiritualist, whom Sargent quotes, says:

"A medium may be impelled to trick through the agency of his surroundings."

Now, if a medium's surroundings can control him, that is an explanation, afforded by the Spiritualists themselves, which goes against the spiritual theory entirely. Says this Englishman: "The higher the susceptibility the more room is there for trick."

As the best mediums are said to have this "higher susceptibility," trickery, by the admissions of representative Spiritualists, is closely interwoven with Spiritualism.

A. E. Newton, for so many years an active and leading Spiritualist, had recourse to the "evil spirit" theory to explain the deceptions of mediums, and thus make it more pleasant for those who resort to "devices of their own." He declared that "invisible tricksters and malignants" will materialize masks and other means of deception for the purpose of getting the medium into trouble. This allows the medium to escape. He says "malevolent spirits," "organized, powerful, illiterate, and crafty, ready to intrude themselves wherever they find a way open."

That is the Spiritualists' explanation for trickery, or deception, shifting it from a known human being to an unknown invisible spirit. In order to save the reputation of mediums, some Spiritualists charge all the impositions practiced by them upon a lot of poor, dumb devils. Yet Spiritualists have always ridiculed Christians for believing in devils. Your William Denton said, "The Devil Is Dead," but, according to Spiritualism, there are millions of devils to take his place.

When Mrs. Reynolds was detected in fraudulent manifestations, A. E. Newton says, "Nor **** can I doubt the reality of the attempts at deception by fraudulent presentations in her presence, as repeatedly detected."

But Mr. Newton supposed evil spirits as the true explanation. He says: "Under certain circumstances, mischievous or malevolent spirits have the power to intrude themselves, perhaps overpower her usual controllers, bring in masks or other paraphernalia of deception."

This is a complete surrender of Spiritualism to Chris-

tianity. Christian clergymen have been saying for years that Spiritualism is a system of devils, and many Spiritualists now admit the devil theory.

A mass-meeting of Spiritualists rightly condemned "all attempts to deceive the public by simulating the various forms of genuine spirit manifestations," and "We pledge ourselves to do all in our power to eliminate the counterfeit mediumship from our ranks."

The impression conveyed was that it is an easy matter to detect counterfeit mediumship, and to recognize it at a glance, whereas they know that there is scarcely a medium in their ranks who has not been accused of fraud, and condemned by many truth-loving Spiritualists. They know, too, that many of the best mediums detected in trickery have been defended by them as genuine mediums, and that those Spiritualists who denounced them as impostors or counterfeit mediums, they said, were traitors to the cause; were persecutors of mediums and grossly uncharitable. Even this Philadelphia mass-meeting of Spiritualists leaves the door wide open for the perpetration of fraud, by saying, "All attacks made upon our genuine mediums strike at the very foundation of our philosophy," and then permit those they call "genuine mediums" to lay down their own "conditions" just the same as those they call "counterfeit mediums," or fakirs, all claiming alike to receive their instructions from spirit guides. However many times a medium may be exposed there are Spiritualists who assert that, in spite of the exposure, the medium has medial powers, nevertheless; and that the best of them may trick sometimes. Then how are they going to tell the difference between the genuine and the counterfeit?

Dr. G. F. Dougherty, Neoga, Illinois, connected with a Spiritualist society there, says: "Spiritualists can get rid of materialization frauds, if they will only tack a mosquito bar over them when sitting for manifestations. Not one will submit to this test."—*Progressive Thinker*, March 2, 1901.

Cannot the Doctor see that he is dictating conditions to the "spirit world?" Let me make conditions, as Dr. Dougherty offers to do for the "dear departed," and there is not a medium in the United States who will submit to the test, not one.

Is it surprising that I became dissatisfied years ago with the "proofs of Spiritualism?"

I could easily fill this debate with the candid confessions of representative Spiritualists all over the world as to the unreliable nature of mediumship and the utterly disappointing character of the proofs based upon mediumship. Thousands have seen and admitted the weakness of mediumistic proofs. Hugo Preyer, twenty years ago, in Denver, Colorado, was really ashamed of the slender thread, and he was president of the First Spiritualist Society in that city. "Denver, like every other city in the Union," he said, "has its so-called mediums, but I say it boldly and as president of the First Spiritualist Society of this city, that we have not one medium here that is capable under test proof conditions, of giving to the sincere investigator any proof of immortality. We have good mediums here who are capable of giving satisfaction to those who are thoroughly conversant with the phenomena and philosophy, but not to investigators, unless they take every shadow for a ghost."

Such are "proofs"(!) of Spiritualism.

After all else fails, as proof, we are told by our Spiritualist friends that the crowning proof of all is the power of the spirits to demonstrate their identity.

If there is any dependence to be placed in the spiritual "philosophy" then, I say, it is absolutely impossible to identify any of your departed friends, and upon this, the "identity" of the spirit purporting to communicate, does Spiritualism hang. No picture of your departed, even if it were done independently of human agency, affords any proof that your spirit friend was actually present, or that he communicated, if you take the spiritual "philosophy" as your guide. Why? Because it is taught by this philosophy that spirits have the power, and use it, of presenting any appearance they choose! It is a teaching, it is claimed, of the spirits themselves as given through many mediums.

Says the "Light for Thinkers," a Spiritualist paper which was published at Atlanta, Georgia: "It has been learned from the spirits, communicating through numerous mediums, that they have the power to show themselves as children or aged persons. They can represent any stage of their life-journey when they return to earth. Hence they represent themselves as children for the sole purpose of being identified, when they may be in reality

twenty, thirty or forty years of age, including both earth and spirit life."

If spirits have that power, and use it "for the sole purpose of being identified," it defeats itself. It frustrates the very object in view. How is any one in this world going to be able to "identify" a spirit that can change its appearance at will?

There is another feature of this "spiritual philosophy" which should not be overlooked, and that is that millions of "earth-bound" spirits, malignant, vicious, cunning, crafty, lying, who do all they can to defeat the purposes of good spirits, can "present themselves as children," "can represent any stage of their life journey." How, then, can any one be sure that he is communicating with his dead mother, or wife, whose face can be presented by a deceiver? And, according to this "spiritual philosophy," the deceivers crowd close to the earth and through this spiteful swarm of spirits an innocent child, or pure wife, is supposed to descend!

It is a revival, in its worst form, of the old orthodox theory of personal devils.

MR. HULL REPLIES.

Moderators, Respected Opponent, Ladies and Gentlemen:—It is, according to our rules of discussion, the duty of each speaker to answer the arguments of the other "with fairness and candor." This I will always try to do. I am not in a great hurry, and shall not always reply immediately after Mr. Jamieson's arguments are made. I have been looking over my notes a little, and find a few points in some of Mr. Jamieson's former speeches which deserve a few words more than they have had. I will attend to them before I discuss the speech to which you have just listened.

Mr. Jamieson says: "I frankly admit that, if in our day, a human spirit ever communicated to anybody, the question is theirs."

That means, that if he cannot find an explanation of

every phenomenon without admitting the agency of departed human spirits he is foiled in his efforts to overthrow Spiritualism. Well, now, in order to settle this matter, let him tell us what would prove that a spirit ever did communicate. Here, in this audience we received a letter, between two slates, purporting to have been written by William Denton. This letter was written on a subject upon which Prof. Denton might be expected to write; it contains the very arguments that Mr. Denton would be expected to make; the style of the argument is exactly that William Denton used when he was here, and it had his name attached to it. This writing Mr. Jamieson says could not have been done in the short time the slates were in the audience; it could not have been written by mortals in the ordinary methods of writing in so short a space of time. In this is one of the proofs that it was done by an unseen power. If the slates had been in the audience much longer I apprehend Mr. Jamieson would have been heard to say, "Why I could have done the writing myself in that length of time." This writing could not possibly have been put on these slates by mortals. The intelligent ladies and gentlemen who composed that committee, two of them selected by Mr. Jamieson himself, all agree in saying there was no writing on the slates when they left their hands; after this Mr. Keeler did not touch them. Now I ask in all candor, if that does not give the question to us? If Mr. Jamieson really is frank, can he do anything other than to admit that this and the dozen other communications given within the same two minutes, signed by the names, and in the handwriting of those who claimed to have written the messages, were the ones who wrote the message? Let it be remembered that every name and handwriting was recognized by some of those who were present when the writing was done. Now when these communications are multiplied by ten thousand they do not tell half of the communications received in our day under the strictest test conditions. Can proof by any possibility be stronger?

"But," Mr. Jamieson says, "do away with the human body, brain and mind, and there would be no intelligence." How profound! What a wonder that this man's great talent in making original discoveries has never been recognized!

Now I will agree that while we are in the flesh we re-

ceive the most of what we know, through our bodies, brains and minds that the spirit (or spirits) makes us know by making sensible impressions upon the physical organism. But, if that body, brains and mind were not connected with a living spirit I fear that my arguments would make even less impression than they do now.

Mr. Jamieson receives knowledge through reading and hearing; gouge his eyes out and spoil the drums of his ears, and he will cease to read and hear, but that does not say there are no books nor newspapers in the world, nor yet that there are no movements called sound in the atmosphere. We receive through our physical organism, that is true; but may not much of that which is thus received come from the spirit world?

Next, Mr. Jamieson says that "much of what is called Spiritualism is produced by spirits in the body." This may be true; but that does not say that spirits out of the body cannot produce their proportion of Spiritualism. If there are occult laws by which I, as a spiritual being, without the aid of any physical organism, can communicate with those in the flesh, then why may I not, as a spiritual being, after I shall have left the body, make use of these same laws and get in communication with those who are sensitive enough to recognize those laws?

Please notice that Mr. Jamieson says that, "Much of Spiritualism is produced by spirits in the body." Now I will inform him, and all others that my Spiritualism hangs upon that portion of the phenomena which cannot be thus explained. If he will please examine those he will have made a start toward meeting the issue.

His long list of quotations from Mr. Coleman, Dabarn, Loveland and other able Spiritualistic writers proves nothing. Every thing he has quoted may be true and yet Spiritualism may be true. Not one of his quotations affects the fact of spirit communion in the least.

It will be remembered that on the first night of this discussion, I quoted from Mr. Charles Partridge, a detailed account of his conversion to Spiritualism. Mr. Partridge got a communication from his brother, containing facts unknown to anybody on earth. Every item of this communication proved to be true to the letter. Well, here, on the fifth night of the debate Mr. Jamieson has reached that case. He walks boldly up to it and informs us that he can explain the Partridge case. That sen-

tence buoyed me up. Now, thought I, we are to have some of the promised explanations. As a starter he will explain the Partridge case. We will have explanations by the ton from this to the close of the debate. He can explain it; he knows he can; he says he can and will. But, alas! "The plans o' mice and men aft gang alee." That was all we heard of the explanation. We are still waiting. Well, we are all glad that Mr. Jamieson can explain the matter even though his confidence in this audience is not sufficient to allow him to trust it with the great secret of what this explanation is.

I believe that Mr. Jamieson, before he got through with this case did finally let the audience into his confidence enough to trust it with the fact that "there are various explanations." Well, let a few of them come on; not too many, for these "various explanations" may conflict with each other, and that would be an unfortunate circumstance. Please try just one of them at a time on us. He does venture far enough out on this dangerous sea, to say, "It is all of human origin."

This is wonderfully correct. Both Mr. Partridge and his supposedly dead brother were supposed to be human beings. I now ask, was it of mortal origin? What mortal knew that there was a letter on the way detailing the failure of Findley, Johnson & Co.? What mortal knew that they would not pay one cent on the dollar? Who knew that they would not even get a statement of account? What explanation can Mr. Jamieson give that will at once be so reasonable and so true as the one given by the spirit himself when he claimed to be Mr. Partridge's brother? Come, Brother Jamieson.

"If weak thy faith, why choose the harder side?"

In a former speech I referred you to John Brown, the medium of the Rockies, being ordered to the river, several miles distant, and there delivering a man who was in great peril, being fast in a beaver trap which was under the ice. Instead of seeing the benevolence and the good of this act he at once begins to find fault with Spiritualism because every one who gets into great peril is not rescued in the same way.

In answer to this I will say some men see and some are born blind; others by apparent accident lose their eyes. Again, there are some who keep themselves in touch with supernal powers, some whose lives are such that the an-

gels can come in communion with them, while others are so spiritually blind and dead that it would take a Gabriel's trumpet to awaken them. This occurred because John Brown, a man who lived in constant communion with the angels, happened to be near enough to be reached, and he was generous enough to sacrifice himself for others.

Jesus' replies to similar arguments presented by the Jamiesons of his day were philosophical and true. There were many widows in the days of Elijah, but to only one did the manifestation of the meal and oil come. There were many lepers in the days of Elisha, but only Naaman was healed. He might have, Jamieson like, gone off grumbling and saying why did he not heal everybody?

Such things as this go into every department of nature. If Brother Jamieson will humbly seek the light on these questions, instead of bracing himself against it as he does, and then challenging them in his braggadocio way, to come on, he may learn something.

He boasts that he knows all about Spiritualism. "How art thou fallen; O Lucifer, son of the morning." I never, in my life met a person who knew less of the real spirit of Spiritualism. With beams in his own eyes he is asking Spiritualists to allow him to extract motes from their eyes.

Mr. Jamieson next says, "Dr. Bouton's work is a fair sample of ninety-nine one-hundredths of the manifestations all over the land." Well, for the sake of argument, I will admit it. Now, I want Brother Jamieson to explain that hundredth one; that is the very one on which I build my Spiritualism. Brother Jamieson, please let these ninety-nine manifestations go, and take up the one I present. I suggest that if you will do that you will succeed better in converting this audience away from that which has made their hearts glad.

Next, he asks how I know those were tests which were spoken in the eight different languages in Mrs. Hibbetts' seance. In answer I will say that they claimed to be relatives of those present in those seances; they gave their names; talked their languages and related incidents known only to those to whom they claimed to come.

When a Hebrew mother comes to her son, as in this instance, and sings with him one of her old Hebrew songs—one he had heard her sing an hundred times, and this is

done in her own familiar voice, there is nothing for an honest man to do but to acknowledge it.

He asks how I know it was the Chinese language that was spoken, in that seance. I answer, I do not know, but when something comes and calls for a well-known Chinese laundryman; when the Chinaman comes and converses familiarly with him, and claims to understand him and that the voice is that of one of his familiar friends, I cannot have the gall to dispute him; especially when this corresponds with everything else which comes in the same way.

Such arguments as have been made against Spiritualism during the last half-century, and as Mr. Jamieson has made in this debate are filling the world with Spiritualists. Of course if the wise opponents of Spiritualism cannot find out in what this great delusion consists they could not make much headway in exposing it.

One National Anti-Spiritualist Convention was held; at that convention it was predicted that by the time the snow was off the ground the next spring there would not be a medium nor a Spiritualist in the world. This convention killed itself a burning itself. It hardly lived long enough to adjourn. Somehow Spiritualism managed to go on after the same old style, paying about as much attention to the contradictory arguments and direful prophecies made at this grand onslaught as the moon would at the baying of a diminutive specimen of the genus canine which was determined to scare that old luminary back into the hole out of which she had arisen.

Spiritualism has proved itself a giant in another respect; that is whenever, or wherever the opposition has been the strongest there Spiritualism has succeeded the best. In Anderson, Ind., where Spiritualism was killed totally dead by that great convocation of D. Ds., which called itself the National Convention of Anti-Spiritualists, there the Spiritualists have ever since that time had the largest camp-meetings ever known in that country. Just now they are having the largest camp that ever assembled on those grounds. The Spiritualistic delusion has thus far proved to be a delusion which has demolished all its foes. It has done more than that; to modern orthodoxy it has proved to be a "Giant Despair." It has killed the orthodox Anthropomorphic Deity, which was feared, dreaded and worshiped by all worshipping people

everywhere up to the time this delusion came forward and took the reins in its hands. The Almighty Devil also, the fourth person in the orthodox quadrinity—the most important personage in the popular godhead, fell with the other three heads before this giant delusion. The orthodox hell continued to increase in the temperature of its climate until this giant delusion turned the Niagara of Spiritualism upon its fires. Now it has become one of the most decidedly pleasant climates in the universe. The orthodox heaven, once supposed to be one eternal concert of psalm singing, has placarded all over its walls, “Rooms to let.” This has all been done by this giant delusion.

2. This thing called Spiritualism is not only a giant delusion; but, if a delusion at all it is a charming delusion. It contains every charm of all the religions of the world. Shall I argue this question? It hardly seems necessary; Mr. Jamieson himself acknowledges that it would make him a happy man to know that Spiritualism is true. There is no beautiful thought in any religion that Spiritualism does not contain. What consolation Spiritualism could have given to my respected opponent during the thirteen months he sat in his lonely cottage in the wilds of Colorado, after his beloved wife took her departure from earth. Will he here deny that the consolation which Spiritualism pretends to offer, would have taken away much of, if not all, the sting of death?

Spiritualism teaches that departed fathers and mothers can, under favorable conditions, watch over and return and bless their children. It teaches not only that they live but that they love us still as in days of yore. Spiritualism has, in hundreds of instances, given warnings of danger; in many instances, when all other avenues have been closed, it has been the only guide to the right path.

Brother Jamieson, I ask you, in all candor, do you not wish that delusion were the truth? Spiritualism pretends to heal the sick. Say, Brother Jamieson, do you not wish it could? Are you not sorry that you can prove from anything between Agnosticism and Christian Science, that that pretense is a delusion? What a terrible thing it is that truth, as found in no matter which of the contradictory theories Mr. Jamieson has advocated, is not so beautiful, nor so well adapted to meet the wants of humanity as this Spiritualistic delusion? How very strange,

that the very charms which Spiritualism presents are taken as evidences that it is a delusion. "It is too good to be true," is often the chief objection urged against it.

3. What evidence need I bring that Spiritualism is not a delusion? My speeches have all been overloaded with evidence of the truths of Spiritualism. These will be illustrated in the partial recapitulation which I shall make in my closing speech. But to complete this part of the argument I will relate one fact selected from among more than a hundred others equally as good. Not long since, in a seance where over a hundred straight-forward, square-cut tests were given what seemed to be a test was given which somebody suggested was for me; in a joking way I replied, "No, I have no spirit friends." "No," said the spirit friend, "this is not for you, but you have spirit friends and some of them are here, anxious to communicate with you. Here are three, who claim to be your grandchildren; their names are"—so and so, giving the name of one grand-son and two grand-daughters; this was followed by a short and pertinent message from each of them. The messages were true in every particular; then one of them said: "We are all your grand-children, but ——— and ——— had a different mother from what I had. My name is ———." In such cases I seldom give the names. I do this in order to keep others from getting onto the track of tests. All I have to say now is, this medium was a stranger to everybody in the church; she never having seen any of them except myself, and she surely knew nothing of my having grand-children in the spirit world; yet during this seance she gave over one hundred pointed and true tests, each of which was as plainly recognized as the one just mentioned. Mr. Jamieson has witnessed over a score of just such tests in this auditorium.

Such things as these multiplied by the thousands are what cause me to say, Spiritualism is not a delusion.

I will now follow Mr. Jamieson further in his perambulations over the earth to try to find some evidence against Spiritualism. He next quotes Prof. Barrett, who said that "Beneath a repellent mass of imposture and delusion, there remain certain indubitable and startling facts which science can neither deny nor explain."

Yes, he said that; remember, Prof. Barrett, of Dublin University, is not a Spiritualist, but he confesses that there are facts, which can neither be denied nor explained.

Thus, fraud and delusion, of which he speaks, is no part of Spiritualism, any more than counterfeit money is part of the regular issue of the United States Treasury Department of our Government. It thus has no place in this controversy.

While on this subject I am inclined to regale you with testimony from other very reluctant witnesses; so reluctant are they that they cannot testify without slurring and belittling the very thing to which they appeal to help them out. I hold in my hand a book not over two weeks old. I sent for it before it was out, and have carefully read its every page. The title is, "The Evolution of Immortality," by S. D. McConnell, D. D., D. C. L. Surely, if there is any virtue in Ds, here are enough to make him quite a theologian and scientist. In his search for evidence of immortality, he finally calls upon Science, and Science recommends him to "that enormous, but unsavory mass of Spiritism."

On page 172 may be found the following words: "Professor Shaler, Dean of the Scientific faculty of Harvard, in his book upon 'The Individual,' uses these very remarkable words, 'A number of men of no mean authority as naturalists, some of them well trained in experimental science, have, after a long and apparently careful inquiry, become convinced that there is evidence of the survival of some minds after death'."

Now the reverend author adds: "This is a conclusion which sensible men will reach very hesitatingly. The evidence, if evidence it can be called, is found by an analysis of that enormous but unsavory mass of 'Spiritism,' 'Occultism,' 'Telepathy,' 'Hypnotism,' and such like. It is a material with which sane men are very reluctant to deal. It is so contaminated by fraud, charlatanry, credulity and hysterics that one's natural inclination is to pass by it as far on the other side as the width of the road will allow. But at the same time it must be confessed that there is a growing willingness to admit that there is something in it. If the subject of supernormal phenomena be brought into discussion in club or drawing-room, and strange accounts are exchanged of alleged instances, the chances are that seven out of ten present will end by their assent to Hamlet's dictum, 'There be a thousand things in heaven and earth not dreamed of in your philosophy, Horatio.' It is not easy to find even an educated

man who will categorically deny the assertion that there are instances where one personality communicates with another without physical media of intercourse."

Here, we are abused, but it is acknowledged that "There is something in it" that "these supernormal phenomena" prove that "there are instances wherein one personality communicates with another without physical media of intercourse."

Here, after fifty-three years of opposition, the scientist and the clergymen, even though still slandering Spiritualism, are compelled to acknowledge that it is their only source of light—it contains their only hope. Again, this man finds the spiritual phenomena "real, but which are exploited by wrong people." This author finally winds up this matter by quoting from Prof. Shaler, of Harvard, on page 177 as follows:

"Notwithstanding this urgent disinclination to meddle with, or be muddled by the problems of Spiritualism, the men of science have a natural interest in the inquiries of the few true observers who are dredging in that dirty sea. Trusting to the evident scientific faithfulness of these hardy explorers, it appears evident that they have brought up from that deep facts which, though still shadowed by doubt, indicate the persistence of the individual consciousness after death. It has, moreover, to be confessed that these few as yet imperfect observations are fortified by the fact that through all ages of his contact with nature, man has firmly held to the notion that the world was peopled with disembodied individualities which could appeal to his own intelligence. Such a conviction is itself worth something, though it be little. Supported by any critical evidence it becomes of much value. Thus we may fairly conjecture that we may be on the verge of something like a demonstration that the individual consciousness does survive the death of the body by which it was nurtured."

These remarks this reverend prejudice-creator calls "judicious." They may be "judicious" in the estimation of the average Harvard professor, or clergyman, when admitting that there is nothing in the world to hang a hope upon except Spiritualism, to fill his admissions with such phrases as "muddled by the problems of Spiritualism," and "dredging in that dirty sea," but while they are bringing out of "this dirty sea" the evidence of a con-

sciousness after death, and "disembodied individualities," we will as gracefully as possible endure their insults.

Brother Jamieson says: "My theory may sometime prove to be false. You ought to be equally candid with me, and admit your hypothesis may be false." Wonderful! He comes with hypothesis, and nothing else and introduces every possible explanation except the only true one, and then confesses he does not know whether any of his various theories are true or not; then asks us, if his theories sometime prove to be false, to admit that ours may be as false as his. Why, bless you, every one of his contradictory theories have already been proved to be false. Now I want to know why I should admit that what I have seen with my eyes and heard with my ears, are false because his explanations, which never did explain anything, are not true?

Shall I say the testimony of Mr. Alger, Mr. D. Edson Smith, Mr. Hodge, Mrs. Holland, and hundreds of others are false because Mr. Jamieson has failed to explain them on his no spirit theory? He would have our ability to decide great questions limited by his incapacity to fit his theories on to great phenomena. Mr. Jamieson is unable to believe the testimony of men and women in every age and nation of the world, therefore we should give up our knowledge of spirit communion. Was ever such logic turned loose on an audience before?

My opponent next quotes from our mutual friend, J. Clegg Wright, that "we have not yet fathomed the rap." Surely, Mr. Wright, who is generally right, is right on that question. Mr. Wright went farther; he said, "Science has not yet explained how I can lift my arm." Both of these propositions are true. Now, shall I deny that Mr. Jamieson lifts his arm because I cannot explain how he does it? And shall I deny the existence of electricity because I cannot explain what it is, and how spirits manipulate it? I cannot explain how electricity lights this auditorium, yet I will not, for that reason, argue that you are sitting in darkness; nor will I deny that the light by which you gaze upon the genial face of my opponent is electricity. I cannot explain the growth of a blade of grass, yet I know it grows; I know also that the shining of the sun and the showers and dews have contributed to make the beautiful flowers on this stand.

Another statement from Mr. Wright to which Mr. Ja-

mieson refers, is as true as the remarks to which he before referred; but I fail to see why it was quoted, as it does not have the remotest bearing on any issue there is between us.

The ancient darkey wanted a number of strings to his bow, so "ef one on 'em missed de toder would fail." Brother Jamieson is in the same fix. Having overloaded and exhausted his Agnosticism, Materialism, Theosophy and Christian Science he finds quite a residuum of Spiritualism which this combination of allies refused to carry, so he trots legerdemain out, and essays to load what is left upon its shoulders.

Well, Hon. A. B. Richmond, who sits here to keep us from tearing each other's eyes out, and who has been an expert in what Mr. Jamieson calls legerdemain, "once upon a time," came to Lily Dale to prove that Spiritualism could all be done in the way Mr. Jamieson suggests. But like Maskeline, Bosco, and others, he was compelled to discover his mistake. Now he is known all over the civilized world as one of the staunchest defenders of Spiritualism to be found in any country. He is positively one of the leading lights of Spiritualism of this or any other country. It is never the man who knows and practices legerdemain who undertakes to account for it on that hypothesis.

Mr. Jamieson has read Mr. J. Clegg Wright's experiences, as related by himself, and thinks Mr. Wright was imposed upon. Well, I will say, if I wanted to impose upon anybody, Mr. Wright is about the last man I would attack. Of course Mr. Jamieson must say something, and I do not see how he could say anything else than what he has said. It would not do to question Mr. Wright's integrity, nor intelligence. Mr. Wright is too well known among all English-speaking people for that. Unfortunately for Mr. Jamieson's theory, there were others who saw the same thing which Mr. Wright describes, and they all tell the same story.

Mr. President, how would you go to work to impose upon a person, as Mr. Jamieson supposes Mr. Wright was imposed upon? How drunk would you require him to be? Among other things he saw a little black baby materialized, which weighed fifteen pounds. He handled that babe, and held it in his lap. It dematerialized while in his arms. He has seen it, in less than two minutes, in-

crease in weight twenty-two pounds; that is from fifteen to thirty-seven pounds; and all this, without any apparatus or machinery whatever. He has seen the little babe put its foot in a kettle of hot paraffine and then into a pail of cold water, and thus alternating until there was a perfect paraffine mold.

Ladies and gentlemen, I have seen nearly the same thing. Now, a man who never saw anything of the kind, comes to us with "the wisdom of the ages," and informs us that it is all legerdemain. It is a wonder he has not told us it is Hypnotism, Christian Science, or Theosophy. Truly, with Brother Jamieson, consistency is a *rara avis*.

Finally, Mr. Jamieson concludes that he has seen more wonderful things than anything Mr. Wright describes, and he did not think they demonstrated everlasting life. Possibly not. There are many things which do not demonstrate everlasting life; but these were given to demonstrate that this child was alive, or rather that something was alive that could manipulate matter as was done in this case. Has Mr. Jamieson shown any other possible explanation? Can he? Will he? Brother Jamieson, here is the golden opportunity of your life. Please do not let this discussion end without imparting a modicum of your superior light.

From the bottom of my heart I thank Brother Jamieson for the fitting eulogium he pronounced on Miss Margaret Gaule; she deserves it all, and Mr. Jamieson adds another proof of the nobleness of his character in saying what he did. Now I want to ask how much does Mr. Jamieson gain for his cause by denying that the things which she sees, hears and describes are spirits? What a liar Mr. Jamieson's psychometry is; it comes looking like spirits; acting like spirits; talking like spirits; and whether there is only one, or whether there are a million of them, they all claim to be spirits.

MR. JAMIESON AFFIRMS.

Ladies and Gentlemen:—What a lively imagination my brother has! He argues that because Spiritualism has prospered it must be true. But it has not prospered as it should have done if it had been a “demonstrated fact.” It would have been as common as the telephone or telegraph. As proof of the truth of Spiritualism he tells us of the “largest camp-meetings ever known in that country.” To use his own logic in the First Proposition, Therefore, spirits exist and communicate! Catholic cathedrals, thousands of them, are crowded several times a day. Catholicism has prospered in the face of opposition. Mormonism has spread in defiance of persecution. The orthodox Christianity, which my friend says is either dead or dying, is still in the world with tens of thousands of churches and millions of believers.

The trouble with Hull is that he gives rein to the fiery steeds of his imagination and fancies are facts. He is in the condition of that charming young woman, Joan of Arc—he “sees things.”

Christian Science has made more solid progress, and is better organized with 500 flourishing churches, than Modern Spiritualism, which has secured a precarious foothold in fifty years. In little more than half the time Christian Science has sprung up and given Spiritualism a staggering blow.

And after all this, my friend has the audacity to talk of the resistless “Niagara of Spiritualism” putting out the fires of orthodoxy! Unitarianism, Universalism, Thomas Paine, Henry Ward Beecher, and other liberal preachers, had done this work before Spiritualism arrived on the ground. I will show how the race gains little or nothing by swapping an orthodox hell for spiritual spheres.

My Brother Hull argued that it would be absurd for Spiritualists to hire me to speak on their platforms. Am I not hired to come here to Lily Dale? Then he turns right around in his last speech and declares that such arguments as mine are "filling the world with Spiritualists."

Whose gun is it that is more dangerous at the breech than the muzzle? If this is not another cloud-burst of Hull's imagination, then there is the best reason in the world why Spiritualists should hire me to speak on their platforms. They ought to have love of justice enough to pay me for valuable services rendered, as the managers of this Lily Dale camp will do. They do not put me off with another cheque on the Bank of the Summerland.

My friend Hull asserts that I hob-nob with Christian Science people. No harm in that. I am no sectarian bigot. I am sociable with you Spiritualists, too, and many of you, especially the ladies, bless 'em, say I am a pretty good fellow, after all! The fact is I love mankind better than their creeds. Creeds are barricades against universal good will on earth.

My friend Hull is again worried over the distressing fact that I have now too many explanations—they will kill each other! At first his complaint was that I did not have any. He called upon me repeatedly to show where there is any explanation with spirit left out. I bring explanations forward abundantly; "the woods are full of them," and he thinks I am inconsistent enough to adopt them all as my very own! I have said you are free to take your choice. Here they are. Help yourself. He supposed there could be no explanation "with spirit left out."

Mr. Hull is right when he says I declared cautiously that "Spiritualism may be one of the delusions." He is apparently grief-stricken because I do not pronounce it dogmatically a delusion. No; I want to be just. I had in mind "Hedge's Rules of Logic," one of which is, Avoid the assumption that you are always right and your opponent wrong.

If it could be ascertained that there is no continued life after death, then it would follow that Spiritualism is a delusion. As it stands to-day the most intelligent Spiritualists admit that the bulk of mediumship is delusion. Spiritualists and mediums endorsed Dr. Bouton's work as genuine mediumship, a unanimous endorsement, slate-

writing and all. They could say of Bouton's "manifestation" as Hull now says of the one-hundredth, "That is the very one on which I build my Spiritualism." There it dangles by a spider thread. Spiritualists of Liberal, Missouri, hung the writings, through the mediumship of Dr. Bouton, in their parlors, as visible proofs that spirits exist and communicate—just what my friend Hull affirmed. But Bouton turned out to be a snare and delusion, as far as "mediumship" is concerned. Not a "medium," not a "spirit," not a thorough-going Spiritualist discovered the delusion. It was all revealed by fire. Before the fire there was not one Spiritualist journal which denounced it; not a spirit exposed the fraud. Skeptics, as you might expect, doubted, denied, ridiculed.

Brother Hull says that "in its early days there were some, new in the work, who could not readily distinguish between fancy and fact."

That is the case to-day, and with many who are not new in the work.

When my opponent expresses the truth, I like to endorse it, and he certainly did so, with a fine flow of forceful language, when he said:

"Many Spiritualists at that time regarded spirit communion as so sacred a thing that they found it impossible to believe that there were men and women who were so low as to seek to impose on the most sacred relations of life. They did not believe that people with one spark of conscience could come to those who were mourning for lost friends and deliberately, and in the name of their sacred dead, deceive them."

That was the condition of things exactly when I accepted Spiritualism as the voice of angels; when, as a praying, confiding boy, I turned away from Methodism, and beloved associates, to embrace what I was led to believe was a more spiritual religion than Methodism. Inexperienced in the world's ways; trusting implicitly in what I firmly believed were "spirit guides," a mere lad, a beardless youth, I went forth to proclaim the new spiritual gospel, many times before packed assemblies; and, because I could speak fluently, I believed, and mediums everywhere I went said I was inspired by the spirits of departed human beings, while clairvoyants often said they saw my inspirers. For years I had not one doubt of all this.

But a "change came o'er the spirit of my dream." In rubbing up against the world I discovered "it is not all gold that glitters." I found that there were men and women who did impose upon us; who deliberately deceived the mourning ones "in the name of their sacred dead." Spiritualists now generally admit it. But when my "spirit guides" never revealed to me those deceptions; and, in fact, endorsed them, then I began to doubt my inspirers, until, finally, I made up my mind to rely solely upon reason as my guide. I am glad I did—notwithstanding it is not infallible.

When I began to read about the new phase of "full form materializations," spirits who came in person and appeared to man; testified to by hundreds of witnesses as reliable as D. Edson Smith and Mr. Alger, I was rejoiced. Here at last is the crowning evidence. Witnesses all over America bore testimony, most of it, I was satisfied, unimpeachable, from honest-minded inquirers. Nevertheless, I wanted to see and hear for myself, then I would know. But I found "conditions" in the way. I made a pilgrimage to Moravia, where the original materializing medium, Mary Andrews, resided. At that time she and her husband were proprietors of a hotel about five miles away, near a lovely lake, where people came to witness the visits from the inhabitants of the spirit world. I remained there for days, treated by all with the utmost kindness. But the hopes aroused by reading the testimony of truthful men and women "turned to ashes" when I stood face to face with the supposed Dr. Baker, a spirit from "beyond the river." Perhaps I expected too much; yet others testified that they had seen and talked with their so-called dead. I anticipated meeting some old friend who would forever settle my growing doubts. Perchance I would have the rare privilege to handle and see; but these were not the "handle-me-and-see" kind. Discouraged, but not dismayed, I visited the materializing medium Mott, and many others of that class. I discovered a great difference between witnesses and witnessing.

No "materializations of spirits" were ever more unreservedly endorsed by earnest and experienced Spiritualists than the "Katie King," of the Holmes seance, of Philadelphia.

My Spiritualist friends take much pride in their superior knowledge; nothing so weak as faith will do—they

know! and for this reason they are sometimes quite impatient with the cautious investigator, and the scientific critic. Their common expression is, "Cannot a man believe his senses?"

Over and over it has been proved that the senses are deceived; but it makes little difference with this class. I concede that there have been few Spiritualists in this country who were as familiar with "spiritual manifestations" as Hon. Robert Dale Owen and Henry T. Child, M. D. I was personally acquainted with both. The Spiritualists of Liberal, Missouri, were not more sure of Dr. Bouton than Owen and Child were of Mrs. Holmes. They were even disgusted with the skepticism of some Spiritualists. In the *Banner of Light*, the oldest Spiritualist publication in the world, Robert Dale Owen, one of the noblest, most truth-loving men I ever knew, said:

"To the Editor of the *Banner of Light*:—I am sorry to know that certain Spiritualists, who have not attended a single one of the sittings for materialization by the Holmeses, in June and July last, assume to decide, in advance of personal observation, that these manifestations are the result of imposture.

"I attended forty of the sittings they have held. No one who saw 'Katie King' walk about, and heard her speak, and touched her, ever doubted for a moment, that she was a living, thinking being. Either, then, she was what she professed to be—a spirit from another world—or else she was a confederate, secretly introduced by the Holmeses for purposes of deception.

"But if human beings cannot pass and repass at pleasure through the substance of a brick wall or of a stout walnut partition, then, under the conditions we obtained, entrance to or exit from the cabinet except by the door into the parlor where we sat, was a physical impossibility.

"It follows that if human senses are good for anything as evidence, the 'Katie King' whom I and four or five hundred others saw and heard last summer was a spirit not of this world.

"Of all this, and especially of the precise conditions under which these materializations were obtained, the public will be better able to judge by reference to an article to appear in the January number of the *Atlantic Monthly*, which I am preparing with the strictest care, containing a record of what passed during these sittings.

"I stake whatever of reputation I may have acquired, after eighteen years' study of Spiritualism, as a dispassionate observer, upon the genuine character of these phenomena.

ROBERT DALE OWEN.

"Philadelphia, November 2, 1874."—Banner of Light, Nov. 7, 1874.

Nothing introduced by my friend equals this testimony. Here was an "eye witness," who says there were five hundred other "eye witnesses" convinced beyond the shadow of a doubt, never "doubted for a moment," says Mr. Owen, those who heard and touched, that "a spirit from another world" was there, a palpable, breathing spirit. It was a "physical impossibility," ably argued Owen, for that "living thinking being" to be a human still belonging to this world. "It was a spirit not of this world," he says. How positive he was. What are all those cases Mr. Hull has referred to compared with Owen's materialized spirits? Take his Madame Hauffe, Joan, Johnson, all his so-called "facts," was there ever a more rigid investigation of any of them than Owen made of the Holmeses?

Now comes the exposure of the disgraceful affair.

"CARDS FROM ROBERT DALE OWEN AND H. T. CHILD, M. D.

"Circumstantial evidence, which I have just obtained, induces me to withdraw the assurances which I have heretofore given of my confidence in the genuine character of certain manifestations presented last summer, in my presence, through Mr. and Mrs. Nelson Holmes.

"ROBERT DALE OWEN.

"Philadelphia, December 6, 1874."

"I give notice that I will no longer receive applications connected with the seances of Mr. and Mrs. Holmes, now in Philadelphia, the manifestations being unsatisfactory.

"HENRY T. CHILD, M. D.

"634 Race street, Philadelphia."

In a letter to the Banner of Light, December 10, 1874, Robert Dale Owen said:

"I deem it my duty to say that, in following up, this autumn, and supplementing observations I made during last June and July, I have come upon unsatisfactory results. Various suspicious circumstances have presented

themselves within the last few weeks, including what I and other habitual frequenters of the sittings judge to be a direct attempt to deceive."

He then goes on to admit that this fact alone throws a doubt over the whole of the Holmeses' seances; that his character as a shrewd investigator should suffer, he says, is natural and just. But he, nevertheless, thinks others have seen hundreds of spirits materialize.

That is what I thought for years. When I failed to get a clear case of a materialized spirit I said it cannot be that all who have "witnessed" were mistaken.

Seven years before Owen's sad experience with Jennie Ferris Holmes, I exposed her in Chicago. It was a complete exposure. I know the whole system from "a to iz-zard," and its leading actors.

But if a thousand mediums were proved frauds my Brother Hull would go on his way serenely, exclaiming, "If it is a delusion, it is a charming delusion, and I hope I will never live long enough to find it out."

Why will he close his eyes against the light?

My friend says he does not believe in the old orthodox idea of God. But Spiritualism is, as much at sea about God as about soul, when it undertakes to enlighten mankind. Hudson Tuttle, who would have been a good scientist if he had not been a life-long Spiritualist, says:

"Of Mr. Dawbarn's use of the term God, of course he gives it a new meaning, one which sounds rather disrespectful, and is not self-luminous. But what is God? It is a term which means just what the user intends, no more, no less, be it a Joss stick or the sun.

"Intelligence such as we comprehend, as mind, thought, reason, can only exist in connection with a living form, yet, there is what may be called Cosmic Intelligence, simulating the intelligence which is ours, and mistaken for it by those who talk of universal mind, an all-knowing God. Such intelligence, force, energy, must reside in every atom and form a part. Such an intelligence cannot be supposed to reason, for reason is placing cause and effect together—a process of the finite. It cannot think, for thinking presupposes the finite process of reproducing previous impressions. It cannot have memory, for by that means it could acquire knowledge, and it must have been as perfect at creation's morn as after a million ages."

Both Mr. Dawbarn and Mr. Tuttle are thinkers, phil-

osophers, leaders in the Spiritual ranks. Their explanations of God, spirit, matter are diverse, and some of them contradictory; as Mr. Hull says is the case with the different schools to which I have referred. It has been so common for my Spiritualist friends to assert that the world must accept either their explanations or those of the Materialists, that I thought I would spoil that assumption. I am liberal enough to admit the right of all people to choose for themselves.

According to the theory of some Spiritualists God is an "Infinite Intelligence." According to others he is not a personal being. Others teach that he is Nature, or universal spirit in nature, pantheism. The Intelligence which Mr. Tuttle believes in "cannot be supposed to reason," "it cannot think," "it cannot have memory." The spirits have not shed much light on that intricate problem. If Mr. Tuttle truly describes the Infinite Intelligence of the Spiritualists their god is an unthinking, unreasoning intelligence, in fact is not intelligent. "It cannot be supposed to reason," says Mr. Tuttle—how much "suppose" there is in Spiritualism. "It cannot think," he says. "Thinking presupposes the finite process of reproducing previous impressions." I think it must be dull work to be that kind of a god! a perfect "it." Mr. Tuttle makes God the boss Bourbon of the universe—never learns anything and never forgets; never had anything to forget! He says if "it" has no memory "it" could not learn anything. What better is this Spiritualists' god, that never learns anything, and never forgets, than the Atheists' "No God?" The god of the Spiritualists is an Infinite Know-Nothing, and I let them tell their own story. But I "suppose" they know as much about god as they do about spirits—and that is nothing!

Spiritualists for many years have said to those who are not satisfied with their explanations, "If it is not spirits, what is it? Explain to us what it is."

Had Spiritualism proved itself, been a demonstrated fact, as its friends claim it is, it would have, in its fifty-three years, converted the whole Christian world, and indeed all mankind. It has displaced no great system of thought; but has itself been supplanted, in some measure, by Theosophy, Christian Science, Mental Science, Dowieism, while Christianity, with a steady swing, is building more churches and adding more members to its millions.

It is no use to tell me that orthodox Christians care so little about truth that they would not accept Spiritualism if it could be shown to be a demonstrated fact, a fact palpable to the senses. On the contrary, Spiritualism has been for years synonymous with charlatanism, not only in the minds of Christian people, but in the estimation of the public in general. This fact, taken in connection with another, almost universally admitted by Spiritualists, that the movement is soaked through and through with fraud, trickery, delusion, is it surprising that Christians have kept aloof, notwithstanding the emphasis placed upon the Christian's fundamental doctrine, the "immortality of the soul?" My theory is that Spiritualism is all human. If it is not human, what is it?

Are we to understand that if all such narrations, which friend Hull dignifies by the term "facts," are unexplained to the satisfaction of Spiritualists, therefore, Spiritualism is true? Do you teach this kind of reasoning in your School of Logic? Never can I expect to fill that "chair" here.

How fond my good brother is of telling you how he buried me with facts, swamped me with facts, and wonders, so he does, if I know what a fact is! I think I ought to, if they are as numerous and common as he describes. Here is the weakness of his whole line of argument. Remember, when he says "facts" he means "spirits." If he has been piling loads of facts (that is, spirits) on my unspiritual head, I have not been conscious of any pressure, not a feather's weight. The "avalanche" of facts, about which he boasts, turns out to be a "repellent mass," beneath which Prof. Barrett and my friends expect to find a "grain" of the genuine! That is the load of "hay" in which I have searched for just one spirit, one "fact," and "mourned because I found it not."

My brother says, "The saints in the early church all pretended to receive communications from their martyred brethren."

That ought to settle it. This shows Mr. Hull's idea of the nature of a fact. He knows as well as I know, according to ecclesiastical history, that "saints in the early church" were, for the most part, unscrupulous liars.

Spiritualists have always insisted that modern Spiritualism came to the world to prove what all the religions

had failed to demonstrate, that spirits communicate with mankind.

My friend admits that Spiritualism cannot be "proved beyond cavil." "Cavil," he says, "is captious, or frivolous objection." True. One stubborn fact of spirit return would destroy a "frivolous objection" as quickly as the warm sunbeam melts the slender icicle.

As an "answer" to the damaging confessions of the leading writers upon Spiritualism, Mr. Hull says they all, nevertheless, say "that spirits can and do return." I knew that; for, if they did not, my good friend would place no more value on their testimony than he does in Hagaman's, Von Vleck's, Leland's, McQueen's, Bouton's. He gives credit only to the witnesses on one side. Knowing this, I have brought forward on the witness stand his own witnesses, who verify what I say. That they can still believe that spirits communicate is not surprising when we consider that some of them belong to my friend's class, and assert that if Spiritualism is a delusion it is "charming," and they never want to find out that it is not true. A thousand frauds make no impression upon them. Down to death's door they want to go, dreaming of the beautiful Beyond. If "death ends all," I have heard them say, "we have the advantage of you in the possession of the inspiring, cheerful philosophy which teaches us that there is never-ending life; happy reunions with the loved gone before; never-ending progress in knowledge, wisdom, goodness, beauty. Would you not wish it true?"

I am candid with you. I say emphatically, yes. But I want to know the unwelcome truth in preference to a gilded lie. Mankind for ages has slumbered under the narcotic of superstition. If eternal sleep is the destiny of all, let me live the life of a true man while I do live. Truth is better than fiction. Then, if we shall continue to live it will be well with me.

Yes, he is right when he says, "It is the duty of every debater to reply to the arguments of the opposite side with 'fairness and candor.'" Mr. Hull says he always tries to do this. I believe he does. In all my numerous discussions I have striven to keep in view the great object of debate, the elucidation of truth. In this series of debates, which I am holding with Mr. Hull, we also allow each other great latitude. We are seeking truth, not vic-

tory; hence, we can safely leave many assertions to vindicate themselves.

Admitted: That if a human spirit ever communicated to anybody, the question is yours. This ought to be an easy thing to prove, if you have, as you claim, millions of spiritual creatures communicating. Give us one unmistakable case. Do not travel all around the circumlocution office. One direct, positive proof will do. He wants to know what would prove that a spirit ever did communicate. I answered that inquiry quite fully in the early part of this debate. If the spirit will present itself in its own proper person that will do. Why are the spirits so shy? I would like to see one, just one, and handle it, and know positively that it is not a human being.

Instead of producing a spirit you show me writings on slates, by alleged spirits, and you expect me, out of consideration for the medium's feelings, doubtless, to not for one moment suppose that those well-executed writings were traced by mortal hand. I am asked to believe that the spirits got inside of those slates, or in some other way equally unknown, and wrote, with their own hands, with a crumb of a pencil, those messages. Could credulity go further? I asked you the other night if you were not aware that such writings are produced by chemical process? Now, Brother Hull admits that the messages "could not have been written by mortals" "in so short a space of time." I am perfectly satisfied that neither mortals nor immortals produced those writings "in so short a space of time." Who brought the bundles of slates here? Mr. Keeler, the medium, himself. Wonderful manifestation! Now you ask me to believe that all these writings were traced on the closed and tied slates, letter by letter, with a small bit of pencil, while the slates were held by various persons in the audience. Surprising feat! How the spirits have taken to slates of late years. I ask them to show themselves. Can't do it; but they are agile enough to get inside of a small slate and scratch a small sermon in a few seconds. But did you notice how the spirits shunned my two skeptical slates? Not a scratch for me on slates which I slid in, for I knew there was no writing on them beforehand, and that there would be none "written by mortals"—wasn't time—nor by immortals. Brother Hull says it serves me right; that my stub-

bornness affronted the spirits; that I ought to have been more receptive, like he is, and I would have been blest.

He assures us that "this writing could not possibly have been put on these slates by mortals." How does he know? What a confiding individual Brother Hull is. He wants me to capitulate right away. What! on the strength of that slate-writing "manifestation"?

All through my friend's reasoning he assumes that there is a "living spirit," an entity, distinct from "body, brains and mind." That is the very question in dispute. "Spirits out of the body," he says. First, prove that there are such beings. Then it will be legitimate to reason on that basis. This is according to the logic I have studied.

All the damaging testimonies I have given from leading Spiritualists, showing deceptions, willful and unintentional; frauds by the thousand;—to all this he says that all I quoted "may be true and yet Spiritualism may be true." To use one of his own expressions, "may be true." I have called for just one lonely, indubitable fact to prove that it is true, and called in vain. My explanations are refused by Hull. Hull's are not a whit more convincing to me; and he has so many "tests," and "manifestations" and startling "demonstrations" as a broad foundation to support his explanations, and still my "faith is weak." He is right about that.

My brother ignores my theory, my explanation, as if I had never offered any explanation, and wonders when I will begin to explain! Had I explained the Partridge case to my friend's entire satisfaction, which he thinks can never be done "with spirit left out;" if I could have done so, and if I could have convinced him that "John Brown, the medium of the Rockies," was never liberated from a "beaver trap" by spirits, what would Hull say? Just what he has said of the avalanche of fraud, which I have shown exists in Spiritualism, and which Spiritualists everywhere admit: "Not one of his quotations affects the fact of spirit communion in the least." I have heard many Spiritualists declare that if all the mediums on earth were exposed as frauds they would still believe Spiritualism true. It is well to know just where they stand, and by their own confession, too.

My brother intimates that my chief difficulty is I am not "in touch with supernal powers." When such a clinching "argument" is made, I am overwhelmed. It is

a near relative to all his other arguments, misty, elusive, vapory. Who can disprove it? I see now why Brother Hull finds proofs of spirit presence as plentiful as whortle berries in a Michigan swamp—he is “in touch with supernal powers;” “angels can come in communion” with him. Woe is me! I am “so spiritually blind and dead” that not an angel can reach me. This kind of “philosophy” is not as liberal as Christianity, which says to the sinner, “Come!” and the sinner responds, “Just as I am, without one plea.”

But Brother Hull forgot himself. He has argued during this debate that a lot of liars “on the other side of Jordan” prove that they exist and communicate as readily as the “angels” that “touched” my friend. As to the mediums, “whose lives are such that the angels can come in communion with them,” purity is not at all necessary. Lying spirits, through immoral mediums, Hull himself contended, and the “philosophy” teaches, prove existence and communication.

Like John Brown, of the Rockies, I have been all my life “generous enough” to sacrifice myself “for others.” I do not drink intoxicants, smoke nor chew tobacco—in fact, like Abraham Lincoln, have “no small vices,” and, in spite of all, I have never been touched by even the weight of a feather from an angel’s wing—excuse me, this is not the kind the Spiritualists entertain.

“In this audience,” says friend Hull, “we received a letter, between two slates purporting to have been written by William Denton,” on a subject upon which he might be expected to write, and his name attached. Astonishing! Ask for a message on a single slate; let the writing appear, letter by letter, as the “spirit” traces the words, instead of appearing between the slates simultaneously, as is the case with chemical writing. We are told that such a test spoils the “conditions.” Thus, does Spiritualism hedge itself about.

Yes, I am frank enough to admit that persons came up to the platform last night and said they recognized the handwriting. It is assumed by my friend that no mortal could have imitated the various handwritings. But “mortals” recognized them. It would be impossible for anybody, except a spirit out of the body, to imitate A. Lincoln’s name and William Denton’s—of course it would! I now know better than ever what Hull means

by "strictest test conditions," if the slate writing we had here was an example; writing on slates brought by the medium himself, and no writing on the slates I handed to the committee.

My friend says I am correct when I say, "It is all of human origin." Glad to have him accept my theory at last. But he renders his admission of no effect when he "explains" that "both Mr. Partridge and his supposedly dead brother were supposed to be human beings." I am always willing to learn, even from my friend. Permit me to explain Brother Hull's explanation. When he says "supposedly dead brother," he does not mean that he was supposed to be dead (although it might seem that way) but that he was really dead, not merely supposed to be dead, yet was not really dead—had only moved out of his clay tenement and taken up his abode among the angels, supposedly, and was as "human" as his brother who had not yet "passed over." Such are the beauties of the "Spiritual philosophy." According to the vocabulary of this angelic religion you cannot always be sure of the significance of the word employed. I am "supposedly" correct when I use "human" and "spirit" as antitheses. We would not say of a human being, "There is a spirit." We would not say of a spirit, if we could see one, "There is a human being." Brother Hull employs "mortal" to designate "human." Wrong again, as usual. Spiritualists do not believe that humans are mortals, but immortals; that they are as immortal now as they ever will be in spirit life. My brother clings yet to his Adventist term "mortal," for the Adventists believe that all men are mortal, and women, too, and that a few will *become* immortal.

MR. HULL REPLIES.

Ladies and Gentlemen:—I am glad that I introduced so many of my affirmative arguments while I was on the first proposition. I plainly see now that if I follow my opponent as close as I desire I shall have time only to bring new proofs in as replies to what he may say. Every assertion he makes should and ought to be met with proof of his mistakes. In this particular I shall try to do my duty. I shall follow Mr. Jamieson's arguments pretty thoroughly on the proposition now under discussion.

My last speech, it seems to me, has sufficiently handled his closing speech on the first proposition. Now, at the very beginning of this speech I will further notice a few points made in his last speech before that.

The first thing he does is to deny that there is any such thing as independent spirit writing. This is a question either of veracity, or of ability to judge and to tell the truth. This audience witnessed the slate-writing done here in this debate. You will also remember the testimony of D. Edson Smith, as honest a man as lives. He came before this audience with his slates and his testimony concerning them. He offers one thousand dollars to anybody who will do that of themselves, without the aid of departed spirits. Brother Jamieson, here is your opportunity to get a small fortune in a very few moments. Duplicate the work done on Mr. Smith's slates, or produce your man who will do it; you will thus do the double work of enlightening all the Spiritualists, and of somewhat replenishing your exchequer. Will you do it?

The testimony of Mr. Smith, Mr. Hodge and others is corroborated by that of thousands of good men and women in every age of the world. You will find it in the Bible, and in profane and sacred history, as well.

Whether the ten commandments were written on slate, or on some other kind of stone we are not told; but we do know, that is, if we know what we read, that it was an invisible power that did the writing. Ex. xxiv:12, says: "And the Lord said unto Moses, come up to me in the mount, and be there, and I will give thee tables of stone and a law, and commandments that I have written; that thou mayest teach them."

Again, Ex. xxx:18: "And he gave to Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

Again in Ex. xxxii: 15, 16, the writer says: "And Moses turned and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon them."

Independent writing is found elsewhere in the Bible. David said to Nathan: "All this the Lord made me understand in writing by his hand upon me, even all the works of this pattern."—I. Chron., xxviii:19.

This writing upon the flesh of mediums I have often seen; particularly with the late lamented Charles Foster, with Mrs. Molier and others. I was once an Odd Fellow; I took two Odd Fellow friends with me, in Toledo, to see Mrs. Molier. It was some time before we got any manifestations; just as we were about to give up, and had decided that we could get nothing, some of the signs of Odd Fellowship rose up in red letters and symbols on the back of her neck. Who did that? It was not me, nor was it either of the other Odd Fellows. If Mrs. Molier had known them she could not have printed them on the back of her own neck. Who did it? Have I not a right, in this case to ask, "If it was not spirits, what was it?" By what authority does Mr. Jamieson deny that spirits do independent writing? What was the writing done by Elijah, described in II. Chron. xxi: 12-15? The record says:

"And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, because thou hast not walked in the ways of Jehosaphat, thy father, nor in the ways of Asa, King of Judah, but hast walked in the ways of the kings of Israel.

....Behold, with a great plague will the Lord smite thy children and thy wives, and all thy gods. And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."

This Jehoram had reigned eight years, and Elijah was in the spirit world before his reign began. Thus here is a record of independent writing coming to Jehoram from Elijah. I know an editor has put into the margin of this text, "which was written before his death." II. Kings, ii:1, is cited to prove it, but the text referred to says nothing about it. This writing corroborates writings now obtained every day.

I have, in the presence of one hundred witnesses, seen Mr. Buchanan, of Clinton, Iowa, tear off thirty-nine sheets of paper from a common tablet, and put them between two slates; these slates were held under the table, in the presence of all these people. I have seen more than forty people go up while the writing was going on and look under the table. I, myself, was one of those who went and looked under the table. In less than nine minutes every one of these seventy-eight pages was filled with fine writing. Each sheet contained a distinct and separate message to a different person from either of the thirty-eight messages. Each contained names, dates and other particulars, which, in themselves were tests from which no one could possibly escape. I will give Brother Jamieson one hundred dollars if he will copy all of these messages in as many hours as the spirits did it in minutes. If Mr. Jamieson questions my word on this, and if he will agree to believe this story, after it is well proved, I will enter into bonds to produce here within two weeks time, the affidavits of from twelve to twenty-five good, honorable, intelligent men and women that this statement is true in every particular; and yet, Mr. Jamieson, without knowing any of the particulars in the case, will dispute it all. If I ever saw anything in my life I have seen the manifestations here described; and I have seen them on more than one occasion.

I doubt whether a more honorable lady than Mrs. Holland, of Ottawa, lives. She is the wife of a man who has many years been a member of parliament, and is as intelligent, unassuming and honorable a lady as there is on this ground. This Mr. Jamieson will fully endorse. This lady came to Mr. Jamieson and myself with an envelope

in her hand in which she had placed a letter to her son and two sheets of blank paper. After sealing that letter she fastened it by a thread to one of her fingers. She placed that letter between two slates, and she is willing to swear that the mediums, the Bangs sisters, never touched the letter nor even the slates; yet, when that envelope came to us unseparated from Mrs. Holland's finger, and unopened, there was on those two blank sheets a plain, matter-of-fact communication from that son in spirit life, covering the very points on which she had interrogated him. To the truth of the remarks I have here made I can compel Mr. Jamieson to swear; and yet he has the audacity to deny that there ever was any spirit writing. Did inconsistency ever go farther?

I now demand, not only that he cease to deny these things, but that he explain this spirit writing. Once more, I say I have a right to ask, "If it is not spirits, what is it?" Come, Brother Jamieson, you promised to tell. Please step forward and do your duty.

In the fifth chapter of Daniel is a piece of writing which I think even Mr. Jamieson will call independent, or direct writing by a spirit. Verse 5 says: "And the same hour came forth the fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote."

Here is writing on the wall, which, it is said that Daniel, after all others had failed, read and interpreted. Remember, they saw the part of the hand that wrote. Prof. Alfred Russell Wallace says he saw the hand that wrote. I once saw the same thing.

There are cases of direct spirit writing reported by the early church. When the council of Nice met in the year 325, to give us the four Gospels, there was an agreement that no gospel should go out from that body until the signature of every Bishop had been attached to a document authorizing that Gospel to be issued as from that council. Two of the Bishops died. Church history says that when the other Bishops had signed the authority for the four Gospels, they regretted that the dead Bishops had not signed it also. They prayed over the matter; when they got through with their prayers, lo, and behold, there were the names of these two dead bishops attached

to this document. Thus, does church history testify against Mr. Jamieson's position.

Scientific men have testified on this point. Sir William Crookes, in his *Psychical Researches*, p. 93 says:

"A luminous hand came down from the upper part of the room, and, after hovering near me for a few seconds, took the pencil from my hand and rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over the heads, gradually fading into darkness."

Again, Mr. Crookes records a failure as follows:

"My second instance may be considered the record of a good failure. A good failure often teaches more than the most successful experiment. It took place in the light, in my own room, with only a few private friends present. Several circumstances, to which I need not now refer had shown that the power that evening was strong. I therefore expressed a wish to witness the actual production of a written message, such as I had heard described a short time before by a friend. Immediately an alphabetic communication was made as follows: "We will try." A pencil and some sheets of paper had been lying on the center of the table; presently the pencil rose up on its point, and, after advancing by hesitating jerks to the paper, fell down. It then arose and again fell. A third time it tried, but with no better result. After three unsuccessful attempts a small wooden lath, which was lying near upon the table, slid towards the pencil, and rose a few inches from the table; the pencil arose again; and propping itself against the lath, the two together made an effort to mark the paper. It fell and a joint effort was again made. After a third trial the lath gave it up, and moved back to its place, the pencil lay across the paper, and an alphabetic message told us, "We have tried to do as you requested, but our power is exhausted."

Mr. Andrew Leighton, of Liverpool, England, said: "I have seen a pencil rise of itself and write the words, 'And is this world of strife to end in dust?'"

After all of this testimony, how does Mr. Jamieson stand in the presence of this intelligent audience, when he says there is no such thing as independent slate-writing? He simply tells a majority of those who have investigated the matter that they are either fools or liars. The most that Mr. Jamieson or any other man in the world can say is that he has not, to his knowledge seen independent

writing. It does not sound well in us to deny that others have seen certain things because we have not seen them.

Mr. Jamieson refers to the Bouton case, and others, which weigh no more in this controversy than a counterfeit dollar would against all the other money in the world.

Brother Jamieson, these intelligent people, who have witnessed these phenomena, cannot be laughed out of their common sense by your badly-timed jokes about the "daily mail." Meet the facts, then your jokes will seem a little more appropriate; until the facts are met, and shown not to be facts, common sense people are not willing to be either laughed or joked out of their experiences.

Mr. Jamieson says, "not a letter of that kind ever came to me." Perhaps not; why should it? The spirit of ridicule does not afford the best conditions for the imparting or the reception of messages from our arisen friends. He again refers to Dr. Bouton. When he answers my explanation of that matter it will be time for me to again refer to it.

Mr. Jamieson always demands the impossible—more than spirits ever proposed to do. He now imparts the startling information that if spirits would walk through the streets regularly, they would make more converts than all the mediums in the United States have done in the last fifty years. How does he know that the spirits do not walk through the streets regularly? It may be his lack of ability to see them which causes him to think they do not. I know several persons who claim to see them walking the streets regularly. Shall we measure other people's sight by Brother Jamieson's blindness?

Mr. Jamieson does many mediums the honor to think they are sincere in thinking themselves controlled by spirits. Yes, now I want to know how Mr. Jamieson knows they are not thus controlled? Has he some way of imparting to others that important information, and the *modus operandi* of obtaining it?

He next makes the important discovery that "prestidigitators have done more wonders than ever mediums performed."

If this is so, how does it happen that prestidigitators are often Spiritualists? that they all acknowledge, except when they are advertising to draw a crowd, that they cannot do the work done by mediums?

As I can present my new arguments as well in reply to

him as in other way, I will now take the time to thoroughly reply to this statement of my opponent. Here are a few testimonies on this point:

Mr. T. Adolphus Trollope, said: "I may also mention that Bosco, one of the greatest professors of legerdemain ever known, in a conversation with me upon the subject, utterly scouted the idea of the possibility of such phenomena as I saw produced by Mr. Home, being performed by any resources of his art."

Could testimony come from better authority, or be stronger than this?

Here is another from Lord Lindsay: "I have tried to find out how they (the phenomena) are done, but the more I studied into them the more satisfied was I that they could not be explained by mere mechanical trick. I have had the fullest opportunity for investigation."

If this is not enough permit me to again quote from Sir William Crookes. In his "Researches," page 99, he says:

"There is a wide difference between the tricks of a professional conjuror, surrounded by his apparatus, and aided by any number of assistants and confederates, deceiving the senses by clever sleight-of-hand performances, on his own platform, and the phenomena occurring in the presence of Mr. Home, which take place in the light, in a private room that almost up to the moment of the seance had been occupied as a living room, and surrounded by private friends of my own, who, not only will not countenance the slightest deception, but who are watching narrowly everything that takes place. Moreover, Mr. Home has frequently been searched before and after the seances, and he always offers to allow it.

"During the most remarkable occurrences I have occasionally held both of his hands, and placed my feet on his feet. On no single occasion have I proposed a modification of arrangements for the purpose of rendering trickery less possible, which he has not at once accepted; and frequently he has drawn attention to tests which might be tried."

All this makes one feel that Mr. Jamieson justly deserves the rebuke administered by Prof. S. B. Brittan, when he said: "What right has a scientific inquirer to dispute the occurrence of any class of actual phenomena? By what authority does he dispute the veracity and integrity of thousands of men who are above suspicion? His

appropriate business is to observe, analyze, classify and explain. When he attempts to evade the truth, to deny the facts brought to his notice, and to defame the passive instruments employed in their production, he abandons the methods of science, and becomes a mere dogmatist whose arrogant self-conceit is far more conspicuous than his wisdom."

Shall I quote from Prof. Mahan, president of Oberlin College, and as rigid an orthodox clergyman as ever lived? In his book, "Modern Mysteries Explained," he says:

"We were led first to refer the facts to the tricks of the mediums. Soon, however, we were confronted with phenomena wholly incompatible with such a supposition. We met, for example, with evidence which we could not resist and maintain our integrity, of the reality of physical manifestations of a very startling and impressive character. We, ourselves personally witnessed such facts as we could account for by no reference to muscular action. We also met with individuals of the first intelligence and integrity, and who utterly repudiate the spirit theory, who had themselves witnessed such phenomena. In the Congregational Society's rooms in Boston, for example, an orthodox Congregational clergyman, of unquestionable intelligence and integrity, affirmed to us, in the presence of several other clergymen, that on one occasion he saw a medium place her hands gently on a marble-top table, no other person being near; that, after holding them there awhile, objects began to move after her around the room, that he himself got under the table, and taking hold of the legs, attempted to hold it still; and that he was, with the table drawn quite a distance over the floor, all his efforts to the contrary notwithstanding. From many others we received precisely similar, and equally credible statements. We found then, that we had to admit the facts, or take the ground that no strange facts could be established by testimony. How, then, could we ask the world to believe in Christian miracles? We found equally valid evidence for the facts of Spiritualism, as far as the intelligent communications are concerned. We found ourselves necessitated therefore, in moral honesty, to admit the facts and then to seek an explanation of them on some mundane hypothesis."

Now, when it is remembered that President Mahan was a dyed-in-the-wool orthodox minister, and an inveterate

hater of Spiritualism, such nuts from him as the above will be quite hard for my respected opponent to crack. They make me think of another statement from this good president. He told his students to remember that "an admission from an enemy in favor of a truth was the strongest kind of evidence."

When offers as high as one hundred thousand dollars have been made for explanations and duplications of mediumship, why have not some of Mr. Jamieson's wonderful prestidigitators and expositors of mediumship stepped forward with their tricks? Why have not some of the mediums themselves, many of whom are impecunious, come to the front with the explanation? Here is a chance for Brother Jamieson himself to make a start in the direction of a fortune. Mr. D. Edson Smith, who sits before us now, is ready with his thousand dollars for Mr. Jamieson when he either duplicates or shows how the wonderful writing was done that he has just obtained between slates which he fastened together himself before he left home, and which were still wrapped in the original wrapping. Here are eleven different signatures, all of them known, and all done in the handwriting of the writers when on earth. Nearly all of them contain clear-cut tests, and these written in all the colors of the rainbow. This, my brother, is your opportunity to make your name great. When you have done this, you will have accomplished what all the opposition to Spiritualism in the world has been trying for half a century to do; and you will at the same time have placed a neat little nest-egg as a foundation for your fortune. Next take the Sibley fund. When you get those two fortunes I will show you where there are more just like them. Let us have the explanations.

Mr. Jamieson next informs us that "nine-tenths of the spiritual phenomena are of earthly origin."

Yes; very well; we will allow that to be so. That saves Mr. Jamieson much hard labor; he only has the other tenth of the phenomena to examine. The Spiritualists of Lily Dale camp, of the New York State Association, and of the National Association, hang their belief in the phenomena on the other tenth. Now will my exceedingly accommodating opponent please explain the other tenth? Surely this lets him off easily. As a starter he might begin with the duplication or an explanation of the cases al-

ready presented in this debate. The cases to which he refers, we will, if he chooses, count among the other nine-tenths which he need not attempt to explain.

I deny that "Spiritualists accuse a man of insincerity, simply from the fact that he changes his mind about Spiritualism." But when a man promises so much and does so little; when a man, instead of taking up the cases presented, runs off on irrelevant matter, and introduces cases which no Spiritualist ever thought of presenting to prove Spiritualism, and then calls that argument; when a man admits that none of his various contradictory theories will explain, then it takes more work on my part to convince Spiritualists who do not know him, of his sincerity, than it does to refute any argument Mr. Jamieson has, as yet, made. Brother Jamieson must see that he occupies rather a precarious position; and he must expect to be doubted. He must also exercise long patience toward those who as yet, have not been quite able to convince themselves of his honesty.

Mr. Jamieson next says: "The most careful Spiritualists sustain my reasoning, that the so-called spiritual phenomena have no other origin than this earth." Who are these "most careful Spiritualists?" I have never seen or heard of them. I have never met one yet who would not refer to phenomena which they had witnessed, as of other than "earthly origin." Why does my good and truthful brother persist in making such unwarranted statements? These are some of the things which cause some of the Spiritualists to think him a little insincere at times.

The most that "the most careful Spiritualists" admit, is that there are so-called spirit manifestations which are of mundane and not of spiritual origin.

There may be a few Spiritualists who swallow everything which mediums may say or do, as of spiritual origin, just as there are Christians who swallow the Bible as a whole. The wiser Spiritualists always "sever the wheat from the chaff."

He next informs us that "many Spiritualists were converted by mediums who afterwards proved to be frauds." That may be true. Frauds do not cheat all the time, nor are they always frauds. I have known men and women who had good mediumship, to trick. So I have detected tricks in the logic of my friend Jamieson. I do not urge all the hearers of Mr. Jamieson to reject all of his logic,

because he tries to distribute the right term through the wrong one. He often uses sophisms; he does not always do it, but he does it so frequently that I have learned to watch his logic. So I will admit that there are tricksters enough among our mediums to make it wise to always watch mediums as you do other people, some of whom sometimes cheat.

Some of the most arrant knaves in the world are mediums. One medium, now in the spirit world, who passed for several years as an exposé of Spiritualism, told me privately that he was a genuine medium, but that he could not always get genuine manifestations; they were liable to fail him just at the time when he needed them the most, then, said he, "I had to make them." He added that he was always afraid of being caught in his tricks; so he turned his attention to "exposing," then if he was not caught, all right, if he was caught he could claim that he was there to be caught.

"Now," he said, "I sometimes get genuine manifestations which I pass off as my own tricks.

I will only add that he was finally caught in a trance and the Doctors took advantage of the occasion and put him past tricking in any other way than as a spirit which left the body on the point of a surgeon's knife.

In his last speech, Brother Jamieson, after accusing me, as usual, of drawing upon my imagination for my facts, places me in company of "that charming young woman, Joan of Arc." Thank you, my brother! thank you. Victor Hugo said of her, "She was the only general who ever had absolute command of the armies of a nation at the age of eighteen years, and the only general who never made a mistake." When Mr. Jamieson shows one of her prophecies unfulfilled, one place where she tricked or deceived, then I will admit that I may have presented a few things for facts which will not wash as such.

It is easy to throw out gratuitous insinuations, unsupported by any kind of evidence, and then to insinuate that somebody else belongs in that category. Why, bless you, if that is debating, there is not a fish peddler on earth but is a debater. He has never proved that Joan of Arc drew on her imagination for anything.

Next, he boasts of the great work Christian Science has done. Be it so. What does that prove? If Christian Science has made a convert, healed a cripple, or built a

church that will prove that no spirit exists, or if a spirit should be found somewhere lurking around where Mr. Jamieson has not got his eye upon him he would not dare to communicate in a world where Mr. Jamieson, the great Spiritualism-killer, lives. But failing to see the connection between Mr. Jamieson's premise and conclusion, I shall respectfully decline to be led off into that discussion. When I debate on Christian Science it will be with one who believes in Christian Science, and not one who introduces that issue to get rid of carrying his heavier load.

The fact that Thomas Paine, Unitarianism, Universalism, and Henry Ward Beecher assisted in ridding orthodoxy of some of its horrid superstitions, I gladly acknowledge. But does that prove that spirits do not communicate? How strange it is that these parties carried on this warfare for about a century before Spiritualism began its work, without moving orthodoxy as much as an hair's breadth, and that when Spiritualism took hold of the work it was not a half century making all orthodox people ashamed that they ever did believe those old superstitions. Is not this a wonderful work for a fraud-fake-hallucination and all these other things which mean deception, to do?

I might go through friend Jamieson's speech and remove all the fly-specks he hurls against the superstructure of Spiritualism, but why should I? The facts I have presented remain unanswered; besides I would be putting my worthy opponent to the trouble of going into a search for other microscopic irregularities, in Spiritualism, or loading his gun with other fly-speck missiles with which to batter down the mighty superstructure of Spiritualism.

MR. JAMIESON AFFIRMS.

My Friends:—My able opponent would have you believe that sleight-of-hand performers cannot vie with spiritual mediums, and I am offered several fortunes to produce anything equaling what mediums can do. Never have I found one who can abide the test. When test cases have been offered, the "conditions" are always unfavorable—to the medium. Frequently the medium shrinks from the trial of mediumship on the plea either of sensitiveness, or that the "guides" do not favor a contest for a money consideration.

Brother Hull offers to give me \$100 if I will "copy all of these messages in as many hours as the spirits did it in minutes."

I will accept the challenge. Now, bring on your spirits. Let me see them do it. As friend Hull was permitted to "look under the table," I want to look under the slate while the spirits swiftly write. Your Prof. Crookes wanted to witness "the actual production of a written message" "in the light," says Mr. Hull. Good. This is just what I want. Yet my friend says if I do not believe what the witnesses say, backed by twenty-five affidavits, I tell a "majority of those who have investigated the matter that they are either fools or liars." Did Prof. Crookes tell his "friend" he was a fool or liar because he desired to witness "the actual production?" This is what I want. One fact is worth a thousand affidavits.

With all his talk about logic my smooth sophistical friend perpetrates this rank sophism; "How does he know that the spirits do not walk through the streets regularly?"

I want to examine my friend's arguments with "candor and fairness," and so let me candidly admit that I "do not know that spirits do not walk through the streets." If this admission is the least comfort to you, take it and be

happy, with Madame Hauffe on one arm and General Joan, the eighteen-year-old beauty, on the other, the "only general who never made a mistake;" therefore, spirits controlled her—this is my friend's own logic. There may be millions of spirits who walk, as you assert; but prove they do. The burden of proof is upon the person who affirms there are spirits walking about.

Yes, Prof. Mahan admitted phenomena. Who denies the existence of phenomena, trance, catalepsy, dreams, premonitions, psychometry, hypnotism? But do these prove that spirits are the operators? That is the question. My brother quotes Prof. Mahan to uphold the spirit theory, because he said, "We * * * admit the facts and then seek an explanation of them on some mundane hypothesis," which is precisely what I have been saying for years.

Many fair-minded Spiritualists have candidly admitted, on their part, that a large portion of physical manifestations is an imitation of sleight-of-hand, although Mr. Hull says prestidigitators are witnesses in favor of Spiritualism, that they "are often Spiritualists." He then immediately impeaches his witnesses by saying "they all acknowledge, except when they are advertising to draw a crowd, that they cannot do the work being done by mediums." What is their testimony worth? On the contrary, I have heard many of these gentlemen offer to do all that any medium can do. Jugglers in every age have, as Chaucer says "cheated the eyes with blear illusion." Mrs. Suydam, a "fire test" medium, holds her hands in fire without injury, and this is supposed to be proof that spirits exist and communicate! There is not the least logical connection between the proposition and the conclusion.

Richardson, the famous fire-eater, who lived in 1672, would melt a beer glass and eat it down. So it appeared to the bystanders. He would take a living coal on his tongue and roast a raw oyster. The coal was blown with a bellows until it flamed and sparkled in his mouth—and there was your oyster stew! Can mediums do that?

He drank melted pitch and wax, mixed with sulphur, and down his throat it went, flaming hot! Could D. D. Home or Henry Slade do that?

Mr. Evelyn, in his diary, said he saw a fellow swallow a knife and a pebble-stone. He knew he did it [how like

some of my Spiritualist friends who think they cannot be mistaken] because he could hear them rattle one against the other.

Chaucer bears testimony to the fact that "jugglers in a large hall will produce water with boats and row up and down the water. Sometimes they will bring in the similitude of a grim lion, or make flowers spring up as in a meadow; sometimes they cause a vine to flourish, bearing red and white grapes; or they show a castle built with stone; and when they please they cause the whole to disappear." Are mediums doing these things?

Someone has said that the great basis of juggling is this: "The people love to be deceived" by clever performance. In the case of the Spiritualists, they are abnormally anxious to have future life demonstrated. Spiritualists, who are disposed to explain every singular phenomenon by their theory of spirits, would say spirits did it, just as they explain Mrs. Suydam's fire test.

You have nothing in the whole history of Spiritualism, ancient or modern, that will compare with the phenomenon of the dog running up the endless cord into the air out of sight. You may say you do not believe the story. But it is testified to by witnesses. You ask people to believe stories that are not any more reasonable. Spiritualists have no difficulty in believing that a boy, Richard Jones, a sprightly lad of twelve years, was seen by nine persons to rise in the air and pass over a garden wall, in open daylight, away back about the year 1658. My friend Hull has no means of knowing anything about the veracity of the witnesses that testified in those witchcraft days, when all sorts of things were sworn to. Why, he says, we have witnesses. Mr. Hodge, Mr. Smith, Mr. Alger all declare they have witnesses. A dozen witnesses testify in our own day that Mrs. Guppy, a spirit medium, descended through the ceiling of a closed and darkened room without injuring the plaster. Many Spiritualists who believe that, do not stop to inquire how the dozen witnesses knew she came through a ceiling which remained as unbroken as it was just before she began the perilous descent. They did not see her. It was dark; so they inferred that she came through the ceiling. This is a specimen of many proofs of Spiritualism—mere inference. Some Spiritualists say, "Can sleight-of-hand performers do this?" Did she?

My friend Hull, and good Dr. Peebles went off quietly to visit the medium, Mrs. Hibbitts, Muncie, Indiana, while we were holding the debate there. They never said, "Come, Jamieson, here is your chance to get proof." Nothing of the kind. Brother Hull then came into the debate and related the wonderful things which had happened, and called upon me to "explain" the phenomena which they did not see! There they sit, the dignified Doctor Peebles and our modern Moses in a seance which was not "brighter than day," the medium in one room, they in another, receiving messages from supernal spheres, while I was left in "outer darkness." They then serve the spiritual victuals up to me second-hand, and beg me to explain!

The ablest advocates of Spiritualism in our day have been compelled to take the position that Spiritualism is only an hypothesis. Professors Lockwood and Wright, teaching large classes, hundreds attending in this auditorium every day, acknowledge that Spiritualism is hypothesis, "only this and nothing more;" and my friend Hull announced the same doctrine in the very beginning of this debate. This is all it is, hypothesis, guess. But in the early days of Spiritualism, before frauds had become a fearful flood, a Niagara, Spiritualists were confident, over-confident, it seems, that Spiritualism was an absolute demonstration, not only of future existence, but of the immortality of the soul.

Said the Spiritualist paper, published in Chicago, the Religio-Philosophical Journal, April 17, 1880, "Spirit communion with mortals is a demonstrated fact, as much so as gravitation." "The mission of Spiritualism is to reveal and demonstrate the immortality of the individualized human soul."

In the same journal, March 31, 1880, Mrs. R. Shepard, Cleveland, Ohio, said, "Spiritualism has solved the problem of life; has established on a firm foundation the belief in immortality."

Mr. A. Allen Noe, Warren, Ohio, March 7, 1880, said in New York Truth Seeker, March 20, "We do not accept the testimony of any one."

But in these days we are expected to be perfectly satisfied with the "testimony of any one," if the spirits do not come direct.

Mr. Noe continues: "We accept the facts as demon-

strated to us, through our senses. If we can't determine a thing by the sense of sight, feeling, hearing, all brought to bear at the same time, then of what use are our senses? * * * * we do not admit that tricksters can do the same thing" as mediums.

In this strong language was spirit communion, and even the immortality of the soul, taught a generation ago.

There is now a marked change from the dogmatic, positive, I-am-sure demeanor to more of the humility of the scientific inquirer among thoughtful Spiritualists.

My opponent tells me how rich I can become by the liberal offer of D. Edson Smith, of California. Such offers are usually hedged about with so many "conditions" when put to the test that I have lost faith in them. Similar proposals have been made to mediums for many years, and bets, which I think border on the vulgar, have been made by both sides. I never knew an instance when the "spirits" could be brought to time by such methods, which has prompted many Spiritualists to "explain" that the higher spirits do not approve of betting. Of course, Mr. Smith's proposition is not in the nature of a bet.

In every case, however, when an effort has been made to reduce Spiritualism to a crucial test it has always failed, wherever I have had a chance to investigate.

Nearly twenty years ago Stuart Cumberland came to this country from England. He had the endorsement of "upwards of one thousand of the most famous statesmen, divines and scientists and others in England."

The Boston Banner of Light said that the thousand knew nothing about the subject, and that "the testimony of one man who has thoroughly examined it and is informed upon all its details" is of more value than one hundred thousand such. That describes my case. I was a Spiritualist for a quarter of a century, and I claim to have "thoroughly examined" it; to have become in the course of two score years "informed upon all its details."

I say this in the face of my friend's sneer that he never met a man so poorly informed. But that is spiritual buncombe on his part, one of his pleasantries. I have privately conversed with many Spiritualists who never read one-tenth of the standard works on Spiritualism I have; nor attended one-hundredth as many seances; nor visited the most famous mediums in the world as I have done; nor witnessed, as I have, the skill displayed by celebrated

magicians. The fact is, I have not left a stone unturned in my investigations of Spiritualism. Instead of being prejudiced against it, I have earnestly desired that it might prove to be the eternal truth.

The Spiritualists of Boston, instead of meeting Stuart Cumberland face to face, with their mediums, denounced him as an "impostor," and their "Banner of Light" said it was all "Much Ado About Nothing." Cumberland gave "Thought Readings" that the Boston Herald described as tested by a committee, and that he "went almost instantly to the right person." We have had such exhibitions here. You call them "spirit" agency. Cumberland called them human agency. Then you tell me he is not to be believed. That method of disposing of a difficulty is easy, but not convincing.

Cumberland showed how a ring is dematerialized. The Banner described it as a mere trick, and that mediums invariably gave "thoughts" not in the mind of the sitter; so the Banner surrenders "thought reading" as any proof of spirit communication.

When the tempest was raging Stuart Cumberland offered to forfeit \$5,000 if the medium could do what he could not do.

The Spiritualists did not accept the chance to grow rich. A gentleman "friendly to the Spiritualists" said in a Boston Journal: "What ought the Spiritualists to have done in a case of this kind? I think they should have demanded a fair trial with Cumberland, and if he is a humbug and a fraud, as they all say, have exposed him, and thereby stopped him in his course of imposture. But this is the very thing they have not done."

In the exhibition which was given by Mr. Kellar, of whom I made mention in a former speech, there was the great hypnotic scene, the levitation of Princess Karnac, and while I had no more proof that she was under hypnotic influence than that she is a real princess, the levitation surpassed anything I ever witnessed. The marvelous Hindoo clock which answered questions went beyond any medium in promptness and accuracy. The digital dexterity of Mr. Kellar was marvelous; the illusions he produced on a brightly-lighted stage bewildering. He claims to be able to bring forth all the "weird Spiritualistic manifestations" by the most noted mediums of the world. He is an "enigma to mediums," "surpasses their most in-

tricate work." We will "pair" him with that prestidigitator whom my friend says found a medium who did things beyond his skill.

Camille Flammarion, the distinguished French astronomer, discusses in the Arena some of the phases of Modern Spiritualism, in a candid and scientific spirit. He asserts that the problem of life is one of supreme importance, and that we should endeavor in every way to solve it, if possible. "The most interesting of all questions, to ourselves, is that of our continuous personal existence," says M. Flammarion.

M. Flammarion has been studying so-called spiritual phenomena for the last twenty-five years, and he says: "Personally, I declare that I have not yet discovered for myself one fact which proves with certainty the existence of soul as separate from body." He has been connected with the principal circles in Paris, where all kinds of mediumistic experiments were tried. He describes the different methods of receiving communications; by writing with one's own hand, by planchette, and by raps beneath a table, or by certain movements of a table which were understood as indicating letters of the alphabet as they were called by some person present. He declares in regard to writing with his own hand as a medium, "At the end of several years of experimenting in this fashion, the result was that I became skeptical even of myself."

Mr. Hull: I wish to call Brother Jamieson's attention to the fact that Flammarion took it back.

Mr. Jamieson: He never took it back; had no reason to. They are sensible words which he has never denied.

J. Clegg Wright: Camille Flammarion denounced that newspaper interview as unauthorized by him. Brother Hull is right.

Mr. Jamieson: Which shows how easily you both are mistaken. You are wrong. I remember the newspaper interview which Flammarion repudiated, but this is not that interview; it is an article written by himself for one of our most popular American magazines. He never took back those words; had no occasion to do so, for they express the best and clearest thought of the most advanced Spiritualists of our day. He says: "I became skeptical even of myself." That was my experience. Would it not now be in order for some Spiritualist to ask M. Flammarion, who wrote "with his own hand as a medium,"

"Were you honest then, or are you honest now?" The experience of this distinguished Frenchman, in his investigations of Spiritualism, corroborates what I have been saying in this debate, that the most skeptical class among Spiritualists are the mediums themselves. In what I have quoted from this great astronomer he does not intimate a renunciation of Spiritualism; but he shows himself a critical thinker.

And now, while we are referring to the starry-eyed science, I will ask you to consider a few points which relate to astronomy and Spiritualism. Our sun could contain 300,000 earths. But Arcturus is more than 500,000 times larger than our sun. We have a "Milky Way" of twenty millions of suns, and the telescope reveals 3,000 other "Milky Ways," universes upon universes. How insignificant these facts make this earth look, and how dwindled the man looks upon this mote in the sunbeams! Is it possible that this mite of a man endures while all these magnificent worlds crumble away and recombine in other forms? How I would like to live long enough to visit them. If I gave each one an hour's fashionable call I would be an immortal youth of two hundred and thirty millions of years. I would then be ready to enter upon my immortal career! Why should I not be interested in this question of unending existence? Surely, you Spiritualists have no patent right on the discovery—if it be a discovery. Glad would I be to know that all human beings, or I may say, all living beings are deathless. How little we know. Dreams have been cited by many to prove spirit existence. A young man dreamed that his mother was dying and called for him, pleading that he come to her. It was a literal fact. He was distant hundreds of miles, and arrived at his mother's bedside just in time to hear her dying words. Such facts as these I accept; but, as far as I can judge, they are no proof of spirits. My step-father on his dying bed called for me. I was sixty miles away. Obeyed the call in the dead of night, and, although he died before I reached him, my mother told me he called my name repeatedly. There is such a thing as human sympathy; there is telepathy; there is psychometry; there is magnetism. We can admit these facts, these phenomena, without committing ourselves to the hypothesis that "spirits" are the cause of them.

Thomas J. Gladwell, a famous horseman, dreamed all

the details of the manner of his death. He tried to frustrate fate and falsify the dream by refusing to take part with his flyers in the races; but in spite of his precautions his dream was fulfilled in every particular.

Does that "fact" prove that a "spirit" told him what would happen? Is there the least proof of it?

From Sharon, Pa., I learn that Milton McCombs, who has just returned from the Klondike, told a North American representative how he found a valuable gold mine through a dream. "When I went to the Klondike," he said, "I had plenty of money, but continued hard luck reduced me to poverty. All I had left was my kit of tools. One night I dreamed that I was the owner of a valuable mine. I was taking out gold nuggets and dust with every shovelful of dirt. I fancied my claim lay about five miles east of my cabin and two miles south. On either side of the claim was a stream of running water. You may imagine how despondent I felt when I awoke to find it was only a dream. I was never much on dreams, but this one impressed me, and I determined to make one last effort to find gold. I started out early the next morning, going in the direction of my dream claim. I had walked about five miles when I came upon a stream of water. It forked, one branch going to the left and the other to the right. It was an exact representation of the spot I had seen in my sleep. There I staked off my claim and found gold. After I had taken out considerable gold I sold out to several Englishmen for \$25,000 and started for home."

If Brother D. Edson Smith will tell me how to dream that kind of a dream, I will pay him \$2,000—when I get the money!

Dr. William A. Hammond has in New York City, before crowded assemblies, produced "trance" in subjects. Spiritualists generally have argued that trance proves spirit control. One of his subjects, or "mediums," a stout, broad-shouldered young man was directed by the physician to "fix his eyes intently upon a piece of glass which the professor held daintily between his fingers." "The eyes became fixed and set, the breath came in quick gasps, the expression on the face grew eager and excited, then suddenly placid and sleepy."

"There!" say my Spiritualist friends, "is a clear description of spirit trance. Spirits controlled the young man."

Science and common sense declare that the Doctor controlled him. Dr. Hammond gave him a lemon to eat and told him it was a strawberry. "What is it?" asked the Doctor, after the last particle had disappeared, and the subject was anxiously waiting for another "strawberry." "Why," said the young fellow, "it is just the finest strawberry I have ever eaten. I didn't know they raised such strawberries in Florida." He was then "controlled" by the Doctor to give a lecture on Electricity; a sermon; Macbeth's "Address to the Dagger," and many other strange things—with "spirits left out."

Animals are subject to hypnotic power. Dr. Hammond experimented upon several crabs and hens. Of all animals, the frog is most susceptible to the condition of hypnotic slumber; but a basket of very lively crabs will answer the purpose if frogs are not procurable. "I merely seize the animals," said Dr. Hammond, suiting the action to the word, "by the posterior fins, to avoid being nipped by them, and stand them upon their heads, where they remain supported in part by their claws and legs. To mystify spectators, I sometimes stroke them gently down their backs, but that is not necessary in order to produce the nervous revulsion. Having stood a dozen crabs on their heads, one may cut off their claws with scissors without breaking the condition of insensibility; but if you tap them gently on the back with the fingertip, thus, they will wake up and scamper away as lively as ever. And, with the frog, one may slit open the body from one extreme to the other without eliciting the least indication of sensibility. With some animals, particularly with pigeons and hens, a piece of glass or something bright to gaze at, held directly before the eyes, appears to be the most efficient means of producing artificial slumber. When in this condition the hen's head can be pressed down or raised up," said the lecturer, turning the table and lifting the head of the sleeping animal, "and it remains exactly in the position in which you place it—a fact which shows an analogy between hypnotism and catalepsy."

Some Spiritualists say there is no visible operator to control the medium.

Dr. W. P. Kennicut, Binghamton, N. Y., says, "I can hypnotize myself in five minutes and sleep all night."

So, there is a self-induced power.

The magnetic healing power, which no investigator questions, at one time supposed to be the work of departed human spirits, is now generally accepted as a power within the individual.

"De Rochas, a celebrated savant at the head of the French Polytechnic School, has just made a series of remarkable hypnotic experiments upon an American beauty, Miss Lina Ferkel.

"The girl, who did not understand dancing, was put under hypnotic influence and went through ancient dances, religious and profane, as ordered to do. Most of the dances are only known to expert archaeologists.

"Among those present at the experiment was Prince Sinah, from the Punjab, who requested the reproduction of a certain Hindoo religious step known only to a limited caste of priestesses. The girl went through the intricate dance with slow, graceful movements of legs, body and arms, without a mistake.

"Then next day Massenet took a difficult piece of music composed by himself, the subject was hypnotized, ordered to sit at the piano and play the piece, which was folded four times inside Massenet's pocket. She did so without an error, hypnotic sight apparently enabling her to read the notes as if they were opened in front of her."

This is more remarkable than anything done by Miss Gaule, or Mr. Keeler, or the Bangs Sisters, or all the other mediums on this camp ground. How can any Spiritualist prove that their mediums are controlled by spirits when they are compelled to admit that magnetic, or psychologic operators control subjects, and also demonstrate that there is a self-induced hypnotic state?

Which is the genuine and which the counterfeit? May it not be that the various phases of Spiritualism are the counterfeits?

It is "explained" by Spiritualists that spirits control mediums in precisely the same manner that hypnotists control subjects. I, too, used to think psychology proved Spiritualism. Spiritualists argue that as a human operator controls his subject, so a spirit operator controls a medium. I formerly thought that was a double-riveted fact; but it is no proof whatever.

First. It would be necessary to prove that spirits exist.

Second. That they control.

I admit that if it could be proved that they control mediums, even if, as my friend Hull says, the spirits lie about it, that would prove they exist. According to the spiritual philosophy a spirit takes control of a medium and makes her, or him, talk the spirit's ideas, words, and gives the spirit's characteristics of expression and peculiarities of manner. Where is the psychologist, from Mesmer, or John Bovee Dods, down to the present, who ever claimed that the operator controlled a subject to speak the operator's thoughts and words, and manifested his peculiarities of expression?

I know that professors of psychology have made subjects deliver speeches, act character, that is, personate the peculiarities of departed human spirits. Prof. J Stanley Grimes, who claims to be the father of Spiritualism, and whom I interviewed in the early part of our debate, often controlled his subjects to see and describe (?) discarnate spirits; but did a subject ever speak the operator's words and ideas? Never. Spiritualism utterly breaks down at this point. I practiced psychology and gave public exhibitions for two years, having studied under Prof. I. G. Stearns.

Brother Hull says: "Mr. Jamieson controlled a dozen of subjects at one time when he was a psychologist."

Yes, but I never knew a single instance where the subjects could be "controlled" to speak the words or utter the thoughts of the operator. I used to believe that inasmuch as magnetizers control subjects, so spirits control mediums. The fact is that subjects do not, and cannot, speak the words and ideas of the magnetizers; hence the whole theory of the Spiritualists falls to the ground—that as the magnetic operator controls the subject, so the spirits influence, or control, mediums. Spiritualism receives no help from hypnotism, as psychological control is now termed.

I have said that there are various "explanations" of the phenomena and philosophy of Spiritualism, which seemed to grieve my friend; but that Spiritualists rejected them all except the hypothesis that spirits of departed human beings are the source. In giving the true history of Spiritualism it is my duty to show that there are other theories, or explanations, besides his and mine. First,

there is the spiritual theory of departed human spirits, and according to many leading Spiritualist writers, as I have shown, including my friend's highly endorsed witness, Prof. W. F. Barrett, scientist, the departed human spirit hypothesis is buried out of sight under a mass of rubbish, imposture, and if you find it you are puzzled to know whether it is counterfeit or genuine. Repeatedly have honest-minded Spiritualists endorsed the counterfeit as genuine. When, in my boyhood, I found that my "controls"—I was confident at one time that they were spirits of the departed—endorsed so-called mediums who were proved to be impostors, I gave up my "controls;" found I could control them. They played me false. I abandoned them; and finally, upon a careful re-investigation, I gave up the spiritual hypothesis. What else, in the name of truth, could I do? I had been taught, and believed without a doubt remaining in my mind, that I was influenced and directed by spirits of the departed. I imbibed this philosophy in the days of my susceptible youth. I did not relinquish my hold upon it suddenly; but step by step, during a period of fifteen years, I yielded, bit by bit, this "charming delusion." My studies and practical experience in psychology and psychometry revealed to me that what I once thought were spirits are ideas. Scout this explanation as you will, history shows that the human mind becomes possessed of an idea that Jehovah, Allah, Jesus inspires, and that idea is as real to the mind as would be the personality itself.

The orthodox theory is that Spiritualism is the work of the devil, who is the instigator of all the fraud, delusion, hallucination, trickery which are its inseparable companions.

Brother Hull wants to know if I "know of any party or church where knaves and impostors are not?"

I know of no "party or church" where they form a "heap," and where the leader, or pastor, would be glad to get one in a hundred that would stand the test; the hundredth is dubious. When I get ninety-nine lies to one truth I am going to look that "truth" over very carefully—provided I can find it under the "repellent mass of imposture and delusion." When I get ninety-nine lies, and only one truth, by diligent digging in the muck, whether the lies are told by "angels" on the other side, or "mortals" on this, or a mixture of both, put me down as a

doubter that that thing, fished out and dripping with slime, is the truth. It "may be," but I want to see that it is well washed before I believe it.

My friend Hull claims that the "communications" prove that spirits are the communicators. Volumes of trash have been published on this supposition. Their best mediums will not bear the test of candid criticism, if we try them by their "communications." A Spiritualist handed me an "Address" from Colonel Ingersoll through the lips of Cora L. V. Richmond, of Chicago, with the remark, "It is just like him." Let us examine the wonderful production and see if it is "just like him." Remember, this came through one of the most popular mediums in America. As I was personally acquainted with the genial Colonel I am given a good chance to try the "spirit." I did not know Madame Hauffe, Swedenborg, and that lovely girl, Joan of Arc; but I knew them as well as Moses did, and the circumstances of their "spiritual" experiences as well as he. This is a different matter. I knew the Colonel and I know Mrs. Richmond slightly. Know her well through her many published discourses. Understand me; I do not intimate that Mrs. Richmond would wilfully deceive a human being; she is a lady of culture; of the finest womanly instincts. I am satisfied that she believes great Henry Clay, Daniel Webster, and other great minds have spoken through her lips. Because she thinks so is no more proof that they did than that because I thought I was controlled by Dr. Bagg, and an Indian chief—every medium has his Indian chief—and scores of other spirits, was proof that I was thus possessed.

What strange ideas do take possession of people! It is all in the mind. Right from this very platform one year ago Col. Ingersoll was supposed to speak through the organism of Cora; but not one word which the talented lady could not produce; and much in it that is not like Ingersoll, and which he would not father. Give me the same chance at all those "facts" that my friend tells about; let me have all the details, even trivial circumstances; all about the witnesses, the motives, and I will be able to pick all of his "facts" to pieces (which he says I love to do) as easily as I will now proceed to analyze this case. I have heard too many "reports" of seances and haunted houses to place any confidence in them. Too many Spiritual-

ists come to conclusions without having any knowledge of circumstances, and which end in mere supposition.

The Colonel, through the lips of Cora, says:

"Have I seen other worlds? I know not. For the present I am here; I bask in the sunshine of that light that comes from within and above."

What a world of information there is in that! The keen-witted lawyer does not know whether or not he has seen other worlds! Not a single word of definite description of the new world to which he has gone. If you want to know where he lives now, here is the "information" you get through the lips of the medium: "Where am I? In a realm so vast." "No limited space enchains me."

That is where he lives! How much more do we know about his dwelling-place than we knew before? "How are the mighty fallen!"

Do you want to know on what food this good liver lives "over there?" This is the "information" he gives you: "I feed upon the nectar and ambrosia of the gods." Rather thin diet! Has a gruel flavor.

Even the enemies of Col. Ingersoll admit that he was a man of the strictest honor; but through this medium he is made to confess that he was afraid to have convictions, and that he was not honest. He is made to say through the lips of Cora, 'I was afraid to have convictions. If I had convictions would I not be obliged to speak them?'

That will be news to his friends. This was the man who on earth professed to devote his life to the service of truth, who used to say, "Let us be honest," and "Honor bright." Now, my friend, "honor bright," do you think Col. Ingersoll ever uttered those words? If he did he proclaims himself a moral coward. I hope no spiritual medium will ever put such words into my mouth. Rather than such a fate, let me sleep. He, the lion-hearted, afraid to have convictions! This will be news to his family—his wife, Eva, and Maude, these three women mourning at the sepulchre, who believed that husband and father to be a nobleman; a man who abhorred a lie and despised the maker of it.

Through Mrs. Richmond he is compelled to say, "I was offered evidence while here. I refused to take it."

He is made to confess: "At this hour I take upon myself all the blame that I deserve for laughing at such as had

knowledge of a future life; for disputing the evidence that came to minds as capable of judging as myself."

Do not Spiritualists dispute the evidence which comes to millions of Christians, that Christianity is divine, superior to every other system; minds as capable of judging, as a rule, as the clearest-headed Spiritualists? Until it was clear to his own mind, why should he not dispute it? He is represented as saying he regrets "words that have influenced any in human life to disbelieve in the evidence of the future existence" as the unpardonable sin.

So far, he represents that he did this of his own volition, wilfully refused to accept the evidence offered to him; then he is made to cross his own track, by saying he did not know he refused evidence! Here are his words, through Mrs. Richmond: "Without knowing it I did shut out the evidence, I did close my mind to the receiving of testimony."

This from the man of facts, the lawyer, the sifter of evidence! Can that be Ingersoll?

The last time I ever conversed with the Colonel was at Omaha, in 1896, when I visited him for an hour, and in the evening heard him on "The Foundations of Faith."

I said, "Colonel, I would really like to live forever. How do you feel about it?"

I was, at the time, under the shadow of my greatest grief, the death of the wife of my youth. There sat the actor, Clement, a personal friend of the Colonel's, and several others, all as still as death as I plied the Colonel with questions to learn his most secret thought on this problem of problems. I said, "Colonel, would you not like to live forever?"

"Well," said he, "that depends. Forever is a long time. If I could be consulted as to my preference, to live eternally or quit now, and if there is a Power of whom I could inquire, and who would give me my choice, I would like to know what is going to happen in that Forever—any diseases, heart-aches, sufferings, partings?

"The Power would tell me, 'You are not to know these things. You must accept the gift of endless life and take your own chances.'

"Very well," said the Colonel, with that humorous twinkle in his eye, "I'll quit now!"

His closing words through Cora's organism are these airy nothings:

"Forever and forever bear you on and on until the gateways of eternity open more and more refulgently, and then on, and on forevermore!"

Where, Colonel? "I'll quit now!"

Miss Gaule was again invited to come forward and give readings; but she arose and declined on the ground that it is useless to give Mr. Jamieson any more tests.

Mr. Jamieson: Never mind me. I expect I'm "beyond redemption;" but others may be benefited.

Miss Gaule politely but firmly refused.

MR. HULL REPLIES.

Gentlemen Moderators, Respected Opponent, and Ladies and Gentlemen:—In one of Mr. Jamieson's speeches he facetiously called for a "this year's fact." Now a fact is a fact whether it is one or one thousand years old. Scientists, such as Mr. Jamieson is supposed to be, generally like old, well-established and well-tried facts. But I am ever disposed to be accommodating. Mr. Jamieson shall have all the facts he wants; brand, splinter new facts; facts which are copies of those which have existed all the way down the ages.

I propose to present to him a few facts which never saw the light until the twentieth century was well on its way. I hold in my hand a book of nearly 600 pages; the newest book in print, one printed right here on these grounds, and apparently for my use in this discussion. The ink of the Sunflower Publishing Co. has hardly yet dried on its pages. The title of the book is "Death; Its Meaning and Result." This book is written by John K. Wilson, an attorney of Bradford, Pa. This book is almost solidly full of narrations which, it seems to me, must satisfy any one, beyond a doubt, of the fact that spirits continue to exist, and can return and communicate with mortals, after the death of the body.

When I first read the book, I said: "If this man is not the biggest liar that ever escaped the gallows, this book proves a conscious existence and ability to communicate with friends after the dissolution of the body."

I immediately began to inquire after the mental and

moral standing of the writer; I think I interviewed perhaps fifty of his neighbors, and others who knew him; every one of whom pronounced him as square a man as lives, and perfectly *compos mentis*. His neighbors, perhaps without an exception, believe in him.

In this book he relates, I should say, over one hundred facts, which, if any of them are true, establish beyond peradventure all that I affirm and that Mr. Jamieson denies.

In the first part of this book Mr. Wilson relates his experience as a boy in relation to spirit manifestations; then of his forming the acquaintance of a sincere, honest, and intelligent German by the name of Kramer, and an honest young Scotchman by the name of Dallas, neither of whom knew anything of Spiritualism. Mr. Dallas was perfectly sure that Spiritualism was all a fraud; that nothing was or could be true except good old-fashioned Presbyterianism. Once when these gentlemen were visiting Mr. Wilson at his office, a seance was proposed.

At this seance the fact was developed that Mr. Dallas was a medium of most extraordinary power. He was at first afraid of the manifestations, for he both saw and heard the spirits who did the talking and gave the tests. The spirits asked him to repeat the words they spoke; which, after he got over his trepidation he agreed to do. In this way such tests were given as converted these three gentlemen to Spiritualism; and as it seems to me must convert any honest skeptic.

I will relate as briefly as possible one or two of the tests here recorded. On pages 33 and 34 of this book, a spirit came and was described by Mr. Dallas, after which Mr. Dallas repeats after this spirit the following message:

"My dear friend John, I am William Patterson Shoemaker, who passed into spirit life at Cambridge Borough, Pa., in January, 1899, of heart trouble. I knew you very well while in earth life, at Edenburg, Pa.; you will recollect that I was living at Edenburg at the time you was burgess of the place. I moved from Edenburg to Bradford. I treated you for fistula here, and performed an operation on you, June 7, 1886, in the presence, and who assisted me, of Drs. Russ and Straight, in your room, on the third floor of this block. You will remember my brother, who lived in Elk City, Clarion county, Pa., at the time you were the burgess at Edenburg.

"John, I wish to say, in order to identify myself, that you asked me for your bill for treating and performing the operation on you for fistula; I told you your bill was \$45; the same day you sent up to my office a check for \$50, and I sent down to your office a box of cigars. You will remember these things.

"John, do you remember your old friend, J. T. Gealy?" I did not answer this question and Mr. Dallas resumed, "Answer, please." I then said, "Yes, I remember Mr. Gealy," and Mr. Dallas proceeded: "I met J. T. Gealy on the spirit side of life. He used to be a partner of yours at Edenburg. Mr. Gealy knew I was coming here this evening to talk to you, and wished to be remembered to you." To this I replied: "Doctor, do I understand that Mr. Gealy is on the spirit side of life? I have not heard of his passing from earthlife." Then Mr. Dallas resumed: "Yes, he is on the spirit side of life; he has not been in spirit life long."

This was a great test, giving names, dates and circumstances; some of which Mr. Wilson, but no one else knew, and some of which even Mr. Wilson did not know. I will abridge from Mr. Wilson's comments. On pages 37-39, he says:

"What did he say through Mr. Dallas that would really convince me that he was the entity he represented himself to be? He said: 'I am William Patterson Shoemaker,' giving his two given names in full. I knew his first name was William, but did not know what name the initial P. represented. Neither did the other sitters know. I have ascertained since, through Dr. Russell, a former student of his, that the initial P. stood for Patterson. He said: 'I knew you very well while in earth-life, at Edenburg, at the time you were burgess of that place,' a fact unknown to the other sitters. He said: 'I treated you for fistula, and performed an operation on you, June 7, 1886,' a fact unknown to the other sitters. He says: 'You asked me for my bill for treating and performing an operation on you, and I told you your bill was \$45, and the same day you sent up to my office a check for \$50, and I sent down to your office a box of cigars.' Facts certainly known to only Dr. Shoemaker and myself. He said: 'I met J. T. Gealy on the spirit side of life; he used to be a partner of yours in Edenburg.' Mr. J. T. Gealy was a partner of mine in the practice of law at Edenburg, in 1877 and

1878, but that fact was certainly not known by either Kramer or Dallas. He said: 'Mr. Gealy is on the spirit side of life.' . . . I had heard nothing of him until this sitting, September 18, 1893, twelve years having elapsed when what purports to be the spirit of Dr. Shoemaker being repeated by Mr. Dallas, said: 'I have met J. T. Gealy on the spirit side of life.' I was surprised to hear that, and thought it must certainly be a mistake. After this sitting I wrote to some of Mr. Gealy's friends, but they could give me no information about him, and I failed to verify what the shade of Dr. Shoemaker had told me, until October 9, 1895, at which time I met in Pittsburg, Mr. P. Canning, formerly well acquainted with Mr. Gealy, who informed me that Mr. Gealy had died some time previous to 1893."

Now all I need to say is that the facts here stated can neither be laughed nor frowned down; nor can they be explained on any hypothesis except the one embraced in the proposition which I affirm, and Brother Jamieson denies. Surely "there is a spirit in man, and the inspiration of the Almighty giveth them understanding."

In what I have just read, Dr. Shoemaker, entirely unknown to every one in the room except Mr. Wilson, and unexpected, and unthought of even by him, comes and makes himself known; giving his middle name in full, which was unknown to Mr. Wilson, and as a test relates a dozen little insignificant points, which can but identify the Doctor beyond dispute.

Now, my dear brother, bring on your various hypotheses; apply them all, one at a time to this and see which one will fit it in every part. If you cannot make them fit, as surely you cannot, then throw away the credulity of your stubborn incredulity long enough to allow facts to have their legitimate influence for a few moments, and you will be a more reasonable as well as a happier man.

This book contains more than forty as startling facts as those just read. I will at this time present only one more case. I abridge somewhat from pages forty to forty-four. They were again holding a seance in Mr. Wilson's office, when Mr. Dallas said:

"I see the outlines of a form near your chair, Mr. Wilson. It is growing brighter, and I can see it very plainly. It is a gentleman whom I do not know; I never saw him before, as I remember; he has high cheek bones, sallow

complexion, rather high forehead; his hair is straight, jet black, and streaked with gray; he has black eyes. He wishes to speak to you, Mr. Wilson.' I said, 'All right; let him proceed.' Mr. Dallas began speaking and said, 'Good evening, Mr. Wilson; this gentleman is repeating after me so you may hear what I have to say. I am Will Schopperle, who passed away at Warren, Pa. Dr. Shoemaker could not be here this evening but a few moments, owing to other engagements, so he kindly brought me here and instructed me how to appear and talk in this way. This is the first time I have been back in earth's conditions since I passed out of the body. They called it an asylum for the insane, but John, it is more a prison than anything else. When they took me there I did not know where I was going. I started from my brother's house in Oil City, in company with Johnny Moran. They told me they wanted me to look at an oil lease, but they fooled me and landed me in prison. I now know that I was mentally unbalanced at the time; but, John, I had plenty of money, near \$40,000, and instead of putting me in that place, in Warren, they should have placed me in some private institution and had me treated for the ailment with which I was afflicted. Some of my relatives thought more of getting my money than having me restored to health. They did me a great injustice, and retribution will surely overtake those who wronged me so much.

"Say, J. K., don't you remember when you and I used to go to Fred Heckel's place on Chambers street, to eat saur kraut and speck, and drink beer?" I said 'Yes.' 'Well, we used to meet many of the Pipe Line boys there. Many whom we used to meet there I find over here on the spirit side of life.' Mr. Wilson, the gentleman has left. He seemed to pass through the wall. He seemed to be very much pleased to have met you."

To this Mr. Wilson adds the following note:

"We expected Dr. Shoemaker. In that we were disappointed. The shade we expected did not manifest, but another instead, who claimed to be the spirit of Will Schopperle. I knew Mr. Schopperle very well in life. He was unknown to Mr. Dallas. Mr. Schopperle lived in Bradford some eighteen years preceding his death. He lost his mental equipoise and was taken to the asylum for the insane, at Warren, Pa., some three years previous to this sitting, and soon thereafter died, a fact known to me

but unknown to Mr. Dallas. The description given of Mr. Schopperle by Mr. Dallas, as he came in view, is perfect. 'I started from my brother's home in Oil City in company with Johnny Moran,' a fact unknown to any of the sitters at the time, but I have ascertained since, that the statement of what purported to be the spirit of Schopperle was correct in every particular. He says: 'Don't you remember when you and I used to go to Fred Heckel's, on Chambers street?' etc., which is a statement of a fact only known by me and Mr. Schopperle in his earthlife and forgotten by me, as that was twelve years previous, until now mentioned by this shade. It is also a fact that it was a popular resort for employes of the Pipe Line Company. Many of these whom Mr. Schopperle and myself have met there are now on the spirit side of life, a fact entirely unknown to Mr. Dallas at the time of this sitting, so that the shade, ghost or spirit, being repeated by Dallas, certainly said many things towards establishing Mr. Schopperle's identity."

Ladies and gentlemen, it seems to me that comment on such facts as these is as useless to the one who comprehends the facts themselves as it would be to hold up a rush light by which for you to look at the noonday sun.

Now, ladies and gentlemen, permit me to occupy the remaining moments of this speech in a reply to some of the points made in Brother Jamieson's fourth speech on this proposition. The most of his arguments in that speech have already been met, yet a few words in reply to some of his supposed points may serve to refresh your memories.

He thinks Spiritualism has not demonstrated immortality, because Mrs. Richmond has confessed that "there is great doubt on this subject among the partially agnostic and materialistic, and even among church members."

I do not claim that Spiritualism demonstrates immortality. It does demonstrate the conscious existence, and the power to return, under favorable conditions, of those whom we call dead. It gives us good grounds to infer the immortality of those whom we call dead. It proves that death has not killed them; and if death does not kill, it does not seem probable that anything can. If the spirit survives, in a conscious state, the existence of the physical organism, then it does not depend upon the physical organism for its conscious individuality. Hence, unless

there is something more killing than death, the spirit will likely live on through the eternities.

But, permit me to ask, may not Spiritualism demonstrate a life for those called dead, and yet Mrs. Richmond's statement be true? Nobody ever proposed that agnostics, materialists and church members would all see and read the results of these demonstrations, especially in the short space of fifty years. Aristotle demonstrated the rotundity of the earth over two thousand years ago; but within the last five hundred years, over fifteen hundred years after Aristotle had gone to sleep with his fathers, the belief in the rotundity of the earth was condemned by both Catholics and Protestants as being the worst and most unpardonable form of heresy. Spiritualism may have demonstrated all it claims, and yet Mrs. Richmond's statements may be literally true. Spiritualism came to furnish demonstrations to those who were prepared to receive them, and not brains to determined doubters.

Now Mr. Jamieson has made the discovery that I said that "Science takes hold only of physical things," and he adds, "That is a confession that Spiritualism is only a faith." How profound! That the earth is round, is only a faith with me. I have not personally demonstrated the rotundity of the earth. That London exists is a matter of no more personal knowledge with me than that spirits exist. I have never seen London nor heard its people talk; I have both seen and heard things called spiritual. Why should a matter be only a faith because one can neither tell how many pounds it weighs nor apply a pair of calipers to it? There are things to which the physical sciences do not apply. How would Brother Jamieson go to work to weigh out a pound of thoughts? Or does he sell his ideas by the gallon, or by the yard? Are his thoughts round, oblong or square? Now shall we decide that Brother Jamieson does not think because he cannot apply the physical sciences, and make them tell how many gallons or yards he thinks in a given length of time?

Brother Jamieson is great in building top-heavy edifices on very small foundations. Supposing Spiritualism is only a faith; the existence of Mars or Saturn is with ninety-nine out of every hundred only a faith. Many things in my Spiritualism rests upon faith. I will give you a case.

I saw Brother Jamieson act very strangely; he was more wise than when he acts normally. I did not know what was the matter. Mr. Jamieson undertook to explain it. "Why," said he, "there is nothing easier; I was under the control of Dr. Rush Bagg." My faith in Mr. Jamieson's statement, together with my faith in his inability to be so much of a man or so much of a philosopher, caused me to accept the hypothesis he then gave. Until he gives a better hypothesis, based on better evidence, I shall still hang a little of my Spiritualism on faith in Jamieson. What I see myself I know; what others tell me, if reasonable, and if those who tell me are reliable, is with me a matter of faith.

I did not say I had made no discovery of a spirit or a spirit world. I did say that no instrument had as yet been invented by science by which spirits could be seen as an objective reality, as microscopical objects could be placed before the vision.

I have not looked upon the mental world or the musical world as I have looked upon parts of the physical world. And all this is dragged into the debate as part of my "confession." Really Brother Jamieson ought to have been a Catholic priest. He can beat any of them taking "confessions," he catches them just as well where they are not, as he does where they are.

Next he informs you that "Moses Hull feels that mediumship is a broken reed." This is another "confession" I suppose; at least it is a proof that Mr. Jamieson can take confessions where they are not. Supposing I had said just what he accuses me of saying, how does that prove mediumship to be a broken reed?

Supposing Mr. Jamieson proves to be a rogue, will that prove that I did not see him manifest a genuine mediumship? I know mediums whom I would not trust out of my sight. Yet I know as positively as I know anything that one such reported to me in the name of my father something which I had never mentioned to any one in the world. He also went to Mrs. Browne, Mrs. Hull's mother, and passed off upon her one of our family jokes, a joke perhaps never heard outside of my own house. He used words I had used to him fifteen years before, in her presence, and these words had perhaps never been repeated by anybody since. These manifestations, which I know to be genuine came through a medium whom I

have exposed as a fraud a half-dozen times. No liar always lies; they only lie when it seems to them that a lie will serve their purpose better than the truth. I doubt whether the most of the frauds are not mediums. These mediums are assisted by a class of spirits as dishonest, perhaps, as themselves. These cheating spirits and mediums may occasionally give honest manifestations. Mediums are necessarily negative beings, and they may pass under the influence of dishonest controls in this and the other world.

Brother Jamieson is an orator, and something of a logician; but notwithstanding that, he is something of a fraud. His arguments will not all of them wash. He makes more out of certain statements than the facts will justify. He draws illegitimate conclusions. No hawk ever watched an innocent young robin with more eagerness than he watches me to see if I do not somewhere drop a remark on which he can get his clutches—something which his powerful intellect and superior scholarship may take hold of and use to my disadvantage, or to the destruction of Spiritualism. He is never so happy as when using his weapons of sarcasm and ridicule. Now, if a medium ever undertook to build himself or Spiritualism up with weapons analogous to those he uses, it makes him eloquent in his denunciation of frauds.

But I believe in both logic and oratory, notwithstanding Brother Jamieson's effort to make both of them tell against the truth. So I believe in mediumship although some try to make more of it than facts will warrant. If every medium on earth were trying to use his gifts as Brother Jamieson does his talent, I would still believe in spirits and the spirit world. Efforts to try to make spirits appear where they are not is off of the same piece where Brother Jamieson undertakes to make a logical point appear where it is not. Yes, I have said that if Spiritualism is a delusion I did not want to know it. If Brother Jamieson is right, and there is nothing of man but flesh and blood and breath, I want to think there is more of me; that progress is eternal; that my imagination cannot, with no copy before it, paint pictures so much truer to life than God, or fate, or chance has been able to make the reality. I want to feel that I am worth building up for eternity. If I am wrong in this, even that wrong cannot possibly do me any harm in the great here-

after; and it will certainly make me a happier, and therefore a better man here. If Brother Jamieson is right, I have no fear that he will meet me in the future and laugh at me and say, "I told you so."

No, let me have a good, charming delusion, one that makes a better and a happier man of me during all the days that I shall exist rather than cherish the hope of eternal annihilation. In this, Brother Jamieson is with me; he begs of me to save him from himself; to lift him into the joyous thought that his father, his mother, and his dear little wife, Mittie, are not dead; that he shall see them in the "sweet bye and bye."

Mr. Jamieson's last speech, though really eloquent, has been such a perfect re-threshing of the same old straw upon which he has been at work for a week, that I might be forgiven if I paid no further attention to it; I will however briefly notice one or two of its points.

He says, one fact is worth thousands of affidavits. Yes, but somehow a fact is not a fact unless he, himself, witnesses it. If he were to witness it, it would be all right, not otherwise. I would like to ask, if it would not seem impertinent, what reason he has to suppose that his testimony to a fact would be worth more to others than the testimony of others would be to him?

If even Mr. Jamieson witnessed a fact, what reason would he have to think he was not hypnotized, or in some other way hocus-pocused? If either of these would not explain the manifestation, he has various other contradictory explanations; some of them could be stretched to fit. So far as my good brother is concerned, I will say of him, as one of old said of Ephraim, "Let him alone, he is joined to his idols." Like Ephraim, again, Jamieson is "a cake unturned."

He finds fault because Dr. Peebles and I did not invite him to join us in that noted seance with Mrs. Hibbitts. I presume we did not ask him because we did not want him. I know no other reason. Bless him, he was in the city before I was, so was Mrs. Hibbitts; they were both there after I left. If he wanted a sitting, why did he not do as I did—that is, go and ask for it?

I can not, for the life of me, see why the Doctor and I were under obligation to take him along. As before stated, I did not want him. I believed I had a right to choose my company; why should I carry that opposition

element into the presence of a sensitive lady medium? It would only spoil the conditions for the manifestations we were seeking.

About that seance he gets things badly mixed, as usual. He thinks that was the seance where I sat in one room and the medium in another. He was never more mistaken. Why, bless you, Brother Jamieson, I have had over ten years' experience with that lady, during which time I have had several sittings with her. Now, Brother Jamieson, Mrs. Hibbitts is there yet; by all means go and see her.

Yes, Prof. Mahan, like Brother Jamieson, sought "an explanation on some mundane hypothesis." But, again, like Brother Jamieson, he never found it. He wrote a book of about five hundred pages, giving the result of his researches. I read the book very carefully; it had much to do with making a Spiritualist of me.

My opponent talks learnedly of Kellar, and other prestidigitators and conjurors, and their work. I have seen them. They are wonderful, but there is nothing they do that will compare with Spiritualism more than the wooden Indian tobacco signs will compare with real Indians. Kellar carries tons of machinery with him—some machines that he says cost him over ten thousand dollars. He will not work without having an immense platform all to himself and his attendants. He has his shifting scenery, and a number of helpers behind the scenes, and under the platform. And only in exceptional cases will he allow a member of his audience within twenty feet of him.

In Spiritualism, where the manifestations are genuine, mediums often go right into a room which up to the moment of the seance has been used as a living-room. They have no machinery, or if they have it is so small that it can be hidden in the vest pocket; they submit to being searched, both before and after the seance; they have no helpers. The fact is, there is no ground for comparison.

Mr. Herrmann confessed to John C. Bundy and Giles B. Stebbins that he could not do the work that he saw performed in the presence of Mrs. Simpson. That confession was published in the *Religio-Philosophical Journal*.

Here I reluctantly leave the matter for the present.

MR. JAMIESON AFFIRMS.

Moderators, Ladies, Gentlemen, Worthy Opponent:—"A this year's fact!" at last; yea, verily, a "Niagara of facts." To quote my friend's witty remark: "Now comes the fun." How refreshing! fresh facts, a copious shower, "printed right here on these grounds," exclaims my friend in raptures; "ink hardly yet dried on its pages." 559 pages of moist facts, fresh from the "Summer Land." The name of this big book, bolstered by Mr. Hull, is "Death; The Meaning and Result." "By John K. Wilson, a Member of the Pennsylvania Bar."

Good Brother Hull is in a state of spiritual exhilaration over this "newest book in print," solidly full of "brand, splinter new facts," which "must satisfy any one beyond a doubt," gaily proclaims my jubilant friend, "of the fact that spirits continue to exist," and can communicate with mortals. Like Simeon of old he seems ready to burst forth: "Now lettest thou thy servant depart in peace."

I rejoice that he has given me something to examine, "handle, and see," this book; inasmuch as the spirits are too bashful to submit to this process. I have been unable to press the pulse of Madame Hauffe; but I can freely handle this latest book. Anything to get my friend away from Madame Hauffe, with whom he seems to be "dead in love," spite of the fact that she was generally considered a witch, not the first time a woman exercised such a bewitching power over a man. Did she not convert "the atheistic doctor"—presto! spirits did it. He has introduced so many such "facts" which he tells, confidentially, have not been explained; he means not explained favorable to Spiritualism. This latest book sheds a flood of light. Even the beautiful and guileless shepherdess of Orleans is forgotten in my brother's burst of twentieth century joy. There is but one difficulty, he says, in the way: "If this man is not the biggest liar that ever escaped the

gallows," this book proves Spiritualism. This is severe upon John K. Wilson, the attorney, its author, for Mr. Hull has already committed himself to the spiritual philosophy—that some of the best mediums are the worst liars. Brother Hull's weakness as a logician is the "dilemma." One of two things he imagines must be fact when it often happens neither is true. As in this case, Mr. Wilson may be, and doubtless is, an honest man; but it does not follow that Spiritualism is true. It does not take much to convince my friend Hull that Spiritualism is proved "beyond a doubt;" for, like his "who? who?" old maid, "Anybody, Lord," my friend is ready to believe still more wonderful stories.

But the author himself says, while it was expected that continued life could be "scientifically demonstrated and proven to all the denizens of earth, beyond doubt or cavil" (exactly what I have been contending for, all through this debate, should be the case, if the phenomena and philosophy of Spiritualism were true) the spirits, says the author of the book, "admit their failure." The author, lawyer Wilson, is honest enough to say that we are yet obliged to read by the "glimmer of the rush-light," although he himself has "no doubt whatever that the entities who came to the fore from the unseen world" are clearly proven, to his mind, to be what they claimed; and he admits, what I have contended for, "A revelation to me alone is no revelation to another."

What are the "revelations" of this twentieth century book? In it we are told that "the great spirit of love predominates over here," in the spirit land. Lawyer Wilson says the object of the spirits, "one and all, was to prove to me their identity. They said nothing important."

This is a marked feature of "spirit communications." As I have patiently waded through the heavy pages of this heavy book; its almost barren repetition of what one reputed spirit said to another reputed spirit, and their talk repeated by Mr. Dallas, the medium, the conclusion is that "they said nothing important," weary recitals of commonplace conversations.

Mr. Hull hopes I have "grown beyond the necessity of feeling that he must know who talks."

This is exactly what I want to know—"who talks." This is one of those many "promises" which Spiritualism made to mankind.

The distinguished Charles Sumner is represented as coming and controlling attorney Wilson. "How are the mighty fallen!" The laughable part of it is that the medium, Dallas, could see Wilson's "spirit standing outside" of Wilson's body—shivering, I presume, without one stitch of clothing to cover his nakedness. Charles Sumner had crept into Wilson's body. There did not seem to be room for the two spirits in the one body. Mr. Dallas informed Mr. Wilson: "I could see Mr. Sumner emerge out of your body and your own spirit enter it."

But Andrew Jackson Davis, greater than them all, declares that when a spirit once leaves its body that body is dead, and no spirit can re-enter it. Lawyer Wilson says: "I first beheld myself outside of my body," and he then followed a couple of spirits through a solid brick wall, and was whisked away to purgatory, tried, condemned, brought back and made "spiritually blind" to some extent. Perhaps this is my fix.

On page 154 of the big book is recorded the first telegraphic message from the spirit world: "A new way had been found whereby our spirit friends could communicate with us," and nearly all of this immense volume is taken up in describing the details of the failure. Hon. Charles Sumner, Dr. Eddy, Judge Knox, Judge Corbett, Judge Edmonds, Plum Mitchell, Harvey Mason, W. P. Shoemaker were the famous spirits engaged in working to "scientifically demonstrate to all the denizens of the earth" life beyond the grave. So says this book. They expected that "uninterrupted communication" would be established, "free from obstructions," it says, "and thereby answer the question which has so puzzled the people of this world from the beginning, 'If a man die shall he live again?'" I give the words of the book.

On page 556 the author says "the master-minds in spirit" have failed to "rend the veil," and he sorrowfully adds that we have only the "glimmer of the rush-light by which we now read."

I have been piling up arguments throughout this debate to show Brother Hull this fact. I now hope he will accept it from his own witness, whom he introduced with such a grandiloquent flourish.

Says Mr. Wilson: "What our spirit friends were evidently striving for, was to establish conditions whereby they could make their revelations to Mr. Dallas, Mr. Gal-

braith, Mr. Kramer and myself, universal."

Just what I have insisted upon, if Spiritualism is a science. Says this attorney, spirits tried "to demonstrate to the world that life after death is an assured fact."

What prevented the spirits from demonstrating? Let us be serious, although the "explanations," given with so much care in this twentieth century wonder book, border on the serio-comic; for we are solemnly informed that a lot of "bad spirits," including "bad Indians," frustrated the work which would have brought telegrams from the spirit world to every door. One spirit in "explaining" the failure (which Brother Hull interpreted as a success) was this: "The fault of our party lay in a great measure in organizing too large a force which brought the immediate attention of the entire spirit world" down upon them.

"This jealous and persistent power opposing us at every step" (page 552) even the great Charles Sumner could do nothing to curb; "bad Indians" and worse white men united to defeat the noble Sumner, and his brother spirits, in devising telegraphic communication with all the denizens of earth.

How often have Spiritualists ridiculed the account given in the New Testament: "There was war in heaven."

In this book, so earnestly recommended by my friend Hull, as containing "over 100 facts" of spirits communicating, I find this startling telegraphic message from the "world of spirits":

"I must tell you this evening what will sound strange to you, but nevertheless it is a fact of which we, your spirit friends, think you should be informed. The many spirits in the spirit world who desire to establish lines of direct communication to mortals on the earth, find themselves opposed in their efforts by a force emanating through and by a low order of spirits." The supposed spirits continue: "We, for a long time, tried to allay the opposition by kindness, moral suasion and argument, but all to no purpose. As a last resort to accomplish our purpose we have been obliged to resort to force. In fact the efforts to establish, by spirits in advanced spheres, a line of direct communication between them and earth and the opposition to that plan by spirits of lower spheres have brought about a condition of warfare in the spirit world. This warfare is carried on along much the same lines as a

warfare on the earth plane, so far as tactics go, but of course the weapons and their effects differ from those employed in earthly combats. Our weapons are psychological and electrical. They do not kill, as we are dealing with immortals, but they wound, and those who come within range are shorn of their strength for a time corresponding to the force of the discharge. We have had several brushes with our enemy.

"On yesterday as you measure time we met them in battle and the disabled spirits resulting from the engagement as follows: Number of enemy wounded, 65,826; number of friends wounded, 33,422. So you see, friends, that warfare is a possibility in spirit life. We will keep you informed from time to time as to results."

No human being could write that! especially a lawyer. How could he? Another telegram:

"We, your spirit friends, met the enemy in combat again last Tuesday, December 12, as you measure time. I am glad to be able to say that your friends won a great victory. In the engagement I am sorry to say that many of your friends were wounded, among whom is Dr. Eddy. The number of friends wounded is 242; the number of enemies wounded is 2,113."

This "war" was on account of "an electric line direct from our sphere to earth."

Many spirits joined Messrs. Dallas, Kramer and Wilson at dinner. The dear angels telegraphed:

"We are not very large eaters, so don't be alarmed."
"After dinner, with your permission, we will repair to our spirit homes."

Later those immortals joined the gentlemen in wine and cigars; but the "enemy" gained the day. One spirit "could not be here this evening but a few moments, owing to other engagements."

Wonderful to relate! With all eternity before him he could not devote his precious time to the important "fact" of conversing with the inhabitants of earth. How very busy must be the dwellers in the sky.

But "spirit" Will Shopperle had an abundance of time to gossip and remind his boon companion, attorney Wilson, of the days when they "used to go to Fred Heckel's place on Chambers street to eat saur kraut."

This is one of Brother Hull's astounding "facts" which he cites; a "this year's fact;" a copy, he says, "of those

which have existed all the way down the ages;" "never saw the light until the twentieth century." What a calamity to the race if this great saur kraut fact had not been born in the twentieth century! How keenly the world has suffered without it!

Such a "fact," my friend says, "must satisfy any one beyond a doubt." "Over one hundred facts" like this related in this bulky volume, which, says Hull, "if any of them are true, establishes beyond peradventure all that I affirm and that Mr. Jamieson denies."

Yes; "if." The "spirit world" ought to have united its energies upon one fact, if it has it, instead of scattering its fire over one hundred.

All are honest who investigate Spiritualism, become convinced that it is true, and remain in the faith. They are, according to my friend's estimate of the mediums, Kramer and Dallas, spoken of in this book, as pure as snowflakes. Hull phrases it: "A sincere, honest, and intelligent German by the name of Kramer, and an honest young Scotchman by the name of Dallas."

As Brother Hull has committed himself to the spiritual doctrine that a lying medium and a lying spirit prove Spiritualism true, the necessity for endorsement of the sincerity and honesty of mediums is not obvious. McQueen was highly endorsed, so was Cusser, and Hagaman, and Von Vleck, and Bouton, and Hardy, and Thayer, and Mott, and Slade, and Keeler, and Bangs, and Andrews, and Eddys, and scores of others. Not one of these has escaped the charge of imposture, and even by many Spiritualists condemned as impostors.

If statements are written in a Spiritualistic book, and labeled "facts," Brother Hull is immediately impressed. I never read a more foolish book than this "Death; The Meaning and Result," by Wilson, abounding in telegraphic messages from the spirit world (!)

"If" there are spirits engaged in the squabble and warfare, therein depicted, oblivion is better than immortality. Charles Sumner and other notables were the communicators; but, unfortunately left all their sense on earth. These communications, all the way through, smack of the human on this earth, even in the matter of lies.

Perhaps Mr. Hull is right when he says that book was apparently and "especially" for his "use in this discus-

sion," and which he thinks "must satisfy any one, beyond a doubt, of the fact that spirits continue to exist" and communicate, and that the "tests" "must convert any honest skeptic."

The more I read this wearisome book, abounding in frivolous messages, the more skeptical I became, if that were possible. I know that by saying this, after what my friend remarks, my reputation for honesty is ruined. It seems now to be a well-established principle that all who investigate Spiritualism and become Spiritualists are honest. Those who do not become Spiritualists, after thorough investigation, are dishonest! The rule must be a good one, for it works both ways.

No one can have a higher regard for facts than I have; but when hundreds of loose, disjointed statements are strung together and labeled 'facts,' made up of conjectures, reports, guesses, hallucination, imagination, delusion, analytical sifting is necessary. Does Mr. Hull know all the circumstances connected with these communications? No; he finds them in this latest book. The world is, as the author admits, still left, as before, to grope its way with the aid of a "rush-light;" or, as Brother Hull says, a "faint gleam," very dim, and, as he admits, not one of the "recognized sciences present scientific proofs of a life beyond the event called death," a statement with which I agree perfectly. I also agree when he says, "If death does not kill them" probably nothing else can.

I am sorry this debate is drawing to its close, for there is so much which must be left unsaid; but I must not omit the inquiry: "What and where is the spirit world?" Upon a knowledge of that world the advanced Spiritualist prides himself. To the Christian he says: "You merely believe there is a life after death. We know there is. We are gnostics about the future life; you Christians are almost, if not quite, agnostics. You cannot tell us where heaven is located; but Spiritualists know where the spirit world is; know where they are going after death."

It must be admitted that the Christian knows little about heaven, and that his Bible is almost entirely silent about that interesting locality. Herein is where Spiritualists claim great superiority over Christians. Spiritualists locate their heaven, "spheres," or Summerland. No frosts there; slightly superior to southern California. Indeed our orthodox friends are confident that the Spirit-

ualists will find their summer home over there far beyond the frost belt! Many volumes have been written by Spiritualists to prove the existence of the spirit world; for they evidently consider it as important to know how and where they are going to spend eternity—"eternity is a good while"—as to know that there is existence after death. Spiritualists boast, if I may use the expression, that their Spiritualism has accomplished what the Christian religion, as they say, has failed to do, furnished a faithful description of the land beyond the river of death. If these descriptions are conflicting, contradictory, then they are unreliable. Spiritualists reject the Christian's heaven and hell; too much music and monotony in the former; an excess of heat and variety in the latter.

Andrew Jackson Davis, an estimable gentleman, is the god-father of modern Spiritualism; and has written several interesting books giving "information" about the spirit world, its location and topography. In his *Penetration*, page 165, he says: "I am persuaded that six nights of continued investigation, would make the existence of the spirit world more valuable and familiar than the golden lands of California."

That was written more than forty years ago, and we are still in the dark so far as light from a spirit world is concerned. Why did he not begin spiritual classes to teach the race about "a land that is fairer than day?" I admit that the subject is "valuable." I have been investigating it all these years, and no nearer a knowledge of spirit land than when I began. Yet, we are seriously told that this interesting information can be obtained in six nights!

If there is no spirit world, or "Heavenly Home," then even Spiritualists will admit that their entire philosophy falls in ruins—is a delusion. If there is no spirit land the whole of Spiritualism is explained as a mere earthly, human institution without the agency of any departed human spirit. If it is not yet proved that there is a spirit world; or if since the dawn of the "Rochester Rappings," or "Hydesville Knockings" in 1848, it has utterly failed to prove the existence of a spirit world, where, I ask, is its foundation? Mediumship itself collapses; the revelations based upon mediumship have no support, and its spirit world is yet merely a conjecture. Let our first inquiry, then, be, Where is the spirit world?

A. J. Davis says it is "beyond the stars," page 13 Davis'

"Death and the After Life." The science of the stars teaches us the awfulness of that statement. According to my studies in astronomy, and as far as we know, there is no "beyond the stars;" the spirit world must be "Nowhere."

On page 15 he says, "I will tell you what I have seen. I will not give descriptions of phenomena from my supposition or imagination."

"I have had periscopic [I will explain for the benefit of children that 'periscopic' means 'viewed from all sides,' applied to a kind of spectacles. Oh, just for one pair to view the spirit world!] and clairvoyant ability to see through men's iron coating for the past fifteen years."

I know something of peri, all around, circular, and scopic, view, a general view, viewed on all sides. If Mr. Davis has this wonderful power is he not blessed beyond all mortals? On page 17 he grows confident: "They all speak of a world of light! Clairvoyants and mediums; and they know it is true. Many are the witnesses to these stellar facts."

On pages 20 and 21 he says: "We find upon investigation that all of the inhabitants of the immortal spheres were born on the earth, Mars, Jupiter, on Saturn, and upon the other planets that have gone through the processes of geologic growth."

Astronomy shows it is highly probable that Jupiter is still a red-hot globe, and, of course, has had no geologic growth, nor inhabitants.

Says Mr. Davis: "The Summer Land is vastly more beautiful than the most beautiful landscape of earth. Celestial waters are more limpid, the atmosphere more soft and genial, the streams are always musical, and the fertile islands there are ever full of meanings."

"The trees are not exotics. The birds are literally a part of the celestial clime, every one having its lesson of divine significance. That which is nothing to the idiot is a great deal to the intelligent man."

All that is nothing to us unless we get proof that it is true. He assures us that clairvoyance is as certainly a power of the human mind as is memory or consciousness. He asserts that "it is not derived or borrowed. It is innate and natural."

This great seer of the Spiritualists, on page 30 of "Death and the After Life," informs us that clairvoyance is the

mind's telescopic power of bringing distant objects close to the mind—a positive and certain faculty.”

On page 33 he says, “I will give you, in my own way, an account of the things and places seen beyond the stars.”

He speaks repeatedly of the home of the spirit as “beyond the stars,” and then says: “What I shall relate is strictly in harmony with the facts of science, with the laws of philosophy, and the developments of astronomy; and I hold myself ready to reconcile what I may utter tonight with all scientific and philosophical discoveries in astronomy, or in chemistry, or in the laws of light or color.”

He does this by that faculty which Spiritualists believe in as “positive and perfectly certain,” clairvoyance. Do you wish to know something of the home to which you are going? Mr. Davis, the great American seer, imparts the information. He says:

“It may seem to your imagination that this spirit world is far off—* * * it is my belief that astronomers with their physical instruments will one of these fortunate future days, recognize the Summer Land, and I believe, furthermore, that astronomers will see landscapes and physical scenes there more clearly than those vague images which are now revealed through telescopes as existing upon the moon and different rolling stars.”

On page 36 he remarks: “No, the spirit land is not remote. We move every moment in its presence. This earthly planet itself rolls in its orbit under the observation of the inhabitants of the spirit land. The vast includes the little. The Summer Land is the comprehensive sphere. Astronomically speaking, the earth is on one side of that vast galaxy of suns and planets termed the ‘Milky Way,’ and directly across this great physical belt of stars, we find the sublime repose of the Summer Land; and this is but the receptacle of the immortal inhabitants who ascend from the different planets that belong to our solar system. These planets all have celestial rivers which lead from them toward the heavenly shores.”

“The individual,” says Mr. Davis (chapter 16 “Stellar Key”) “may rise bodily, and float like a person bathing and floating in a beautiful stream in summer time. The spirit body, remember, floats on the bosom of these flow-

ing celestial streams. Upon the celestial current the spirit moves with the speed of light. Individuals so borne along testify that they experience or realize no motion, unless they glide past an orb or other body in space. One celestial traveler said that he was conscious of moving or floating at the rate of what seemed to be not more than a mile an hour; another said that he was not conscious of any motion at all; and yet it was asserted that both were "flying through space millions of miles an hour, three times further than from here to the sun, inside of one hundred and twenty-five minutes."

He terms that "a voyage on the celestial seas." It must be glorious. I cannot deny positively that anybody ever made that swift sail of 270,000,000 miles in two hours and five minutes; but the speed seems reckless for a body to make with the bare possibility of colliding with another body coming from the opposite direction on the same track, or stream, although, probably, there is a double track, one for goers and one for comers "flying" at the rate of "millions of miles an hour." It is a fearful velocity, and I am glad I thought of the double track arrangement to prevent disastrous collisions. In earthly physics we know of no bodies which move through space with the speed of light, or the still greater speed of electricity; for it must be remembered that Mr. Davis does not consider spirit a "mere force," but a "refined and sublimated" body, but body nevertheless, and to make this plain he says, "The spiritual body is composed of matter." He says that even the mind is material, "as much material as anything else." I have often remarked that Spiritualism is materialism.

In 1854 he had an opportunity, he says, for the first time to contemplate a celestial garden.

"It was unlike anything I had ever seen in this world. The garden of Hysperides, of which we dream, only vulgarly represents the beautiful fact when I saw the immense landscape.

"After a few moments a cerebro-telegraphic dispatch came into the mind, whispering distinctly, that it would reach from here to Scotland—nearly 4,000 miles in length—500 miles in breadth. It seemed to be a far-extending avenue of flowers and beautiful trees, and there seemed no limit to the number of persons that were walking leisurely, lovingly, arm in arm; and oh, the thousands

of beautiful children that were at play through the devious labyrinths of that vast heavenly park!"—Page 39, "Death and the After Life."

My friends, I confess this is a beautiful description. Who is there here to-night who would not wish it true? The appeal to the affections, such as our love for children, may be the cause of many accepting, without analysis, any number of absurdities. The thousands walking arm in arm, radiantly happy; the thousands of beautiful children at play in a heavenly garden is a pretty picture—but is it anything more than a picture? That is the question. If it is true it is a lovely place, and so large! Pity it is that so few, so very few, know anything about it; that hundreds of millions are blind and deaf, spiritually. Mr. Davis, one of the most rational Spiritualists I ever knew, has done his duty in making mankind acquainted with supernal spheres. He wrote "Stellar Key to the Summer Land," explaining: "This volume is designed to furnish scientific and philosophical evidences of the existence of an inhabitable sphere or zone among the suns and planets of space."

That is better than "beyond the stars."

Mr. Davis adds: "These evidences are indispensable, being adapted to all who seek a solid, rational, philosophical foundation on which to rest their hopes of a substantial existence after death."

I have questioned many Spiritualists who confess themselves woefully ignorant of that "inhabitable sphere or zone among the suns." My worthy opponent, who knows so much about spirits communicating, knows nothing at all of their whereabouts. Communications prove that spirits exist, he says, "this, and nothing more."

Many Spiritualists, with whom I have conversed, have said to me, "Well, it is no matter where the spirit world is; it is here, there, everywhere, wherever there is spirit."

What a complete surrender of all claim to definite information! Some Spiritualists have got back upon the Christian's platform, "Heaven is within you;" it is a condition rather than a place."

Andrew Jackson Davis is more philosophical. He sees, and says, that all who would have a solid foundation on which to rest their hopes of a "substantial existence after death," must have proof that there really is a spirit land; a real "heavenly home;" an actual sphere, where the peo-

ple who once lived on earth live, love and grow. Evidences in support of this fact, if it be a fact, Spiritualists too generally have declared are of no consequence, while A. J. Davis, the "noblest Roman of them all," says "these evidences are indispensable."

He sets forth in his "Stellar Key," that the discovery of the law of gravitation was not a thousandth part as important "as the disclosure of an inhabitable and a really inhabited belt of solid spiritualized matter in the heavens, adapted to the new bodies, and new senses, and new necessities, of men, and women, and children, who are born on this planet."

If there is such a world I admit that Mr. Davis is right about it. It is important to know that there is a "shining belt," as he calls it, "a world swimming somewhere in space, where star or planet never rolled," "a home for you and for me in the solemn abysses of space," "that substantial and eternal sphere, not built with hands, in the bosom of the heavens." not merely in your own bosom.

Says Mr. Davis, "He is unreverential to truth, not to say wicked and dogmatic, who turns away from it with contempt." Hence, there is not a more important and sublime topic in the discussion of which two men can engage. Brother Davis expected "positive knowledge" would come to millions, a "clear vision of spheres celestial and heavenly." That was written in 1867. Where is the "clear vision?" For one, I do not believe we should turn away with contempt from the investigation of any subject which promises something for this dear struggling race of ours; but when Mr. Davis asserts that the Intuition and the Reason of mankind give "no conflicting testimony on the physical possibility of an inhabitable sphere or zone of spiritualized matter in space, called recently the Summer Land," I demur. He affirms that "there is just as much certainty that the Summer Land exists as that your mind exists."

Who is certain about it? Not the Spiritualists. The mass of them are in total ignorance of the existence of a vast zone or stratified belt," called by Mr. Davis the "Summer Land," or "different Summer Lands," formerly termed by Spiritualists "spiritual spheres."

Mr. Davis claims that he knows that there is a "shining belt," "a stratified spiritual zone," "our eternal home,"

out there in the "boundless blue."

Spiritualists do not seem to be in possession of a knowledge of this zone. Mr. Davis bases his claim on science, and further states that the Summer Land is "constituted of the ultimate atoms of visible matter."

Further on he explains that these ultimate atoms of visible matter are from the "bodies of persons" on this earth. He says: "Innumerable atomic emanations arise and continually ascend from the bodies of persons composing the human family; not less than 800,000,000 tons per annum; atoms that float out into space in the rivers of ether, and enter into the constitution of the Summer Land. This process has been long known to seers."—Page 107 Stellar Key.

Spiritualists have not been very bright students in this important branch of their philosophy. Most of them appear to be content to get a "test" that a spirit exists, a mere step beyond the Materialist.

Practically, the Spiritualists do not believe in the Summer Land of A. J. Davis; yet this distinguished author has adduced numerous scientific facts in support of his Summer Land, more than have been cited to prove spirit existence itself. I inquired of Mrs. Cora Richmond, "Where is the spirit world?" Under "inspiration," she answered, "Here, there, wherever spirit is." This makes homeless wanderers of spirits. Mr. Davis provides a home for them. Home—sweet word.

My Spiritualistic friends pity my "spiritual blindness." But how many of them have the keen vision of Mr. Davis who "clairvoyantly saw the second sphere," "a small section of a continuous white zone among the stars" to his "amazement and delight?"

What have mediums been able to tell us about such a world? Virtually nothing. How many of them have corroborated Mr. Davis, who says:

"According to my most careful examinations of the physical structure of the Summer Land, the fertile soils, and the lovely groves and vines and flowers which infinitely diversify the landscape, are constituted of particles that were once in human bodies?" "These human emanations, like the lights and flames of crystals and magnets, flow forth unceasingly, in millions of tons daily, into the soils of the celestial lands" "The human body is the highest organism, and is pre-eminently one of 'God's

Mills' for preparing atoms to enter into the formation of the velvety soils in the successive Summer Lands of immensity."

Compared with Mr. Davis, how many mediums are really "spiritual?"

Seeking for information from mediums concerning a spirit world, I have found them possessed of no more knowledge than I have. Forty years ago it was a general belief among them that there are seven spheres, or six besides the "earth sphere," and that the spiritual spheres surround, or belt this earth. But Mr. Davis shattered this early and ill-formed spiritual idol. He said: "Such a limited spirit sphere finds no response in reason." "This conception of the dimensions of the Summer Land is far too contracted." He argues that it would create "utter confusion in spiritual geography."

Mr. Davis is a reasoner. No pent-up spirit world for him. He finds plenty of room in the universe, and he takes plenty—all he needs—and exclaims: "How vast must be that second sphere—the Summer Land."

But the large body of Spiritualists, with little thought or study on the subject, assert that the spirit world is right here on this earth, and that the millions who pass away every year continue to dwell on the earth, or in its atmosphere—never leave the earth! an unsettled, restless, pushing, crowding throng! As Brother Davis observes: "Are we to be confined to this little speck of earth?" He says that the spirit world, as described by one of the mediums who "locates the spirit-zone immediately around the earth's equator, and makes it only sixty degrees wide," is too small "for the teeming millions of this earth."

It would appear from this that the people who have "spiritual vision" are nearly as blind as I am. Mr. Davis remarks: "I consider that some minds have fallen into a most illogical mistake in locating the Summer Land."

Now I am puzzled. Can I depend upon Mr. Davis' descriptions? He says that years ago the angels told him, "Could you open your spirit eyes, you would see vast rivers of magnetic or spiritual life rolling from the planets toward the spirit home in the universe—flowing from these solid worlds to make up the elements of the spheres."

But I have no "spirit eyes," not that I am aware of. I am obliged to trust those who have them—and they con-

tradict one another. He assures us that "Clairvoyance is the mind's telescopic power of bringing distant objects close to the mind—a positive and perfectly certain faculty!"

In the same book, "Death and the After Life," he says: "I feel grateful for what I have interiorly seen and clairvoyantly learned in the great human sphere about me." He frequently employs the expression, "Beyond the stars;" and then again informs us that "the spirit land is not remote. We move every moment in its presence. This earthly planet itself rolls in its orbit under the observation of the inhabitants of the spirit land."

"The spirit land has a firmament. It is circular, and its vast firmament is filled with stars, suns, and satellites."

"The Summer Land. Many persons have understood me to have said that it is a globe. I do not mean to be so understood. The beautiful land, as I have frequently seen it, and as many have testified concerning it is a solid belt of land, or zone, round in form like the tire of a wheel, but it is not a globe—is not spherical nor inhabitable in all directions. Imagine a belt extending above the earth two-thirds of the distance from the sun, and say seventy millions of miles wide * * * suppose this belt to be open at the sides, and filled with worlds and crowned with stars and suns. * * * Thus you may somewhat imagine of the appearance and shape of the Summer Land."—"Death and the After Life."

Like all the "revelations" of Spiritualism this is uncertain. If it were an actual discovery I would hail it with delight. Not for a moment would I intimate that Mr. Davis is insincere. There is a refreshing candor about the man that I always admire in any one. But are his visions and clairvoyance realities? He is frank enough to say that clairvoyants "looking into space from the earth" see "a great number of shining belts in different directions. These nebulous rings in the sky * * * mislead clairvoyants, mediums, and even many spirits, with respect to the location and dimensions of the different spirit worlds."

Meteoric masses, he admits, were mistaken for spiritual spheres. He says, in his "Stellar Key," "Almost every star or globe, like the earth, has one or more meteoric belts revolving around the planet's body, and in appearance similar to the rings of Saturn."

Mr. Davis himself frankly admits that the faculty of clairvoyance, which he had said was "perfectly certain," needs training. He mistook asteroids between the orbits of earth, Mars and Jupiter for a spirit world. He says: "In this space we observe a vast bright belt of apparently continuous solid matter, which upon closer examination, is revealed as a river of small stars flowing, or revolving like numerous other rings, around the positive sun of our system. This splendid panorama of stellar beauties I formerly supposed might be the 'second sphere.' But further growth in clairvoyance sharpened the discriminating faculties, and thus the circle of asteroids in that portion of the heavens became clearly understood."

"Rivers of cometary bodies—looking like the gorgeous rings of Saturn, only far more loaded with the red flames of fire, and a kind of blazing ether, from which a vast white reflection is sometimes spread through the whole southern hemisphere of the heavens. Some seers have supposed (and myself among them) that one of these broad continuous asteroidal rings was the real spirit world belonging to our earth. More accurate information, however, conveys new ideas of magnitudes and relations; and the first Summer Land is found to be revolving near the grand orbit of the Milky Way."

My friends, much as I would desire to know of the existence of a beautiful world "up there," as Mr. Davis phrases it, where there "are not the earthly excitements, nor the routine of daily fret and fight for physical necessities," I find myself doubting all clairvoyant revelations and spirit communications. Although Brother Davis (are we not all brethren despite antagonistic convictions?) is emphatic in saying, "The existence of a spirit world is as demonstrable as any proposition in astronomical science," we cannot depend upon it. Is his clairvoyance more reliable in the far off regions of the Milky Way than within the realm of our planetary system? Why does not clairvoyance prove itself? Why did it not reach for that thousand dollars of Dr. Sherman, of Milwaukee, which was offered to the clairvoyant who would tell the number of a bank check?

Mr. Davis in 1877 had, he says, a telescopic-clairvoyant view of Mars, but he made no discovery of the moons of Mars. He did say it was unnecessary for Mars to produce satellites, save a very feeble belt of cosmical bodies.

But Prof. Hall, with Alvin Clark's great telescope, discovered that Mars has two moons. Mr. Davis then remarked, "Naturally enough, when I first heard that 'two moons' had been astronomically discovered around Mars, I remarked to a friend, 'Well that shows that one pair of eyes cannot see everything.'"

On page 154 of his "Views of Our Heavenly Home," he says that in one of the spheres "a beautiful and accomplished goddess is the presiding divinity." Perhaps she is the escaped American Goddess of Liberty! Brother Davis is not an expert in the discovery of moons, but in the clairvoyant view of goddesses he is a connoisseur.

More and more clearly is it seen that all so-called spiritual gifts, spiritual sights and sounds have their origin solely in the human brain and body, conscious and unconscious.

This debate will accomplish great good; it will show, from my friend's arguments, my arguments, and his "confessions" that Spiritualists should change their method of indiscriminate belief in spirits, to a careful, calm, scientific investigation. They should demand their own conditions, as truth-loving inquirers, and not allow the medium to dictate all the "conditions" on the assumption that the spirits require them. Whether or not there are spirits is the very question in dispute, and it is bad logic to take it for granted.

Spiritualism, through some of its most distinguished mouth-pieces, discourages the acquisition of scientific knowledge. Says Cora L. V. Richmond:

"We have seen a materialist enter spirit life and he was blind. He was great in earthly knowledge, he had all scientific lore, but he had no spiritual perception. We have seen a lowly man of toil, like any of you who are sitting here may be, enter spirit life luminous, aware, awake, alive, not because he had scientific knowledge and instruction of earth, but because he had knowledge of goodness in his heart. The great illumining power of the spirit world is sympathy and love."

That is a specimen of the "philosophy" through a "trance medium."

"Re-threshing of the same old straw," says my friend. That, coming from a Spiritualist, is comical. Let outsiders read spirit periodicals. More than 3,000 columns in a single journal annually on Spiritualism—"same old

straw!" year in and year out. Read "Death; The Meaning and Result." (I pity you if you are afraid to read anything.) That book, over 500 pages, spiritual "straw" and "wooden Indians," begins with a flourish and ends with a fizz!

During this debate he has said I refuse to take the word of another. I said I must be guided by my own experience and reason. Spiritualists have said for years that what is evidence to one is not evidence to another. Do you want now, in joint discussion, to repudiate this just principle? He has said of me: "He must know for himself." Assuredly. He then shifts the issue; it is not their "experiences," but their "conclusions" he rejects. I will meet him there; I do not reject the "experiences" of Spiritualists, but their "conclusions," their explanations.

Ah, yes! I see why I was uninvited to that seance: "Would spoil the conditions." The medium is such a "sensitive lady!" My "influence" is greater than the entire spirit world—if Hull is right. As I once heard an "Indian spirit" in a seance assert, I feel "highly kom-boasted!"

29

MR. HULL REPLIES.

Chairman, Moderators, Ladies and Gentlemen:—This is the last evening but one of this, one of the most friendly, and, as I believe, one of the greatest discussions this world has ever heard. A more patient, or more deeply interested audience perhaps never assembled so many times, nor listened more attentively to the issues between disputants.

On the proposition before us it is and has been Mr. Jamieson's duty to lead off, and my duty to reply to what he has to say. If I have made some crooked furrows it has been because I have followed my leader. I have thus far tried to reply to every argument he has made. If I have failed it has been because of my inability to see the connection between what must have seemed to him an argument and the point he seemed to be wanting to prove.

I must confess that I have sometimes had to draw largely on my imagination to find the connection between the thing to be proved and the argument he has made to prove it. Were it not that I know Mr. Jamieson to be an honest and sincere man, and a man seeing deeper than I can, I would have been compelled to question the relevancy of many of his supposed arguments. As it is—well some of his points are so fine that they are “out of sight.”

He accuses me of sophistry because he refuses, at my request, to give up some of his own experiences and accept the experiences of others. When did I ask him to give up his own experiences? Will he please tell me? What I do ask is that when he finds that other honest, sane and intelligent men and women have had experiences, and he has had none, he should allow that they can be as truthful and honest, and that some of them may be as intelligent as himself. Experts are called upon in almost every kind of case, to testify, why not in this?

When Samuel, who could hear clairaudiently, and see clairvoyantly, told Saul that when he got to Rachel's tomb he would meet two men, and what they would say to him; then he added that when they got to the plain of Tabor, there he would meet three men going up to Bethel, and what they were carrying, and what they would say and do; and then that he should go to a certain point where he would meet a company of prophets, and what they should say and do; as they did in the first six verses of the tenth chapter of I. Samuel; then, when Samuel found all of these things true to the letter, all I ask is, that Saul should not place his non-experience against Samuel's experiences. Saul had had no experience; that is, his experience was purely negative, while Samuel positively experienced something that made him know what was going to happen.

Would you take the blind man's experience—the experience of the one who never saw at all, to guide him safely around the pitfall into which he would be likely to tumble, in preference to the experience of one who has eyes and uses them?

Now, if Brother Jamieson wishes anybody to take his experiences let him bring them on; let us see what they are. I will venture the assertion that he has had no experience which can prove either that there are no spirits, or that spirits cannot communicate with the living.

When I was told that, in order to manufacture oxygen gas, I must take black oxide of manganese and chlorate of potash and mix them and apply heat, and I tried it and failed, I did not say that I had tried and learned by experience that chemists, and everybody else who had tried the experience and made oxygen gas should throw away their own experience and learn by my failure to produce oxygen gas. I did not call those who were successful, liars, frauds nor deluded; I just tried it again and again until I learned that the fault was in me, not in my chemicals. So Brother Jamieson's so-called experiences are not experiences; his results are simply of a negative character, and are not to be thrown into the scale to balance against positive results.

But Mr. Jamieson does believe in his own wife's power to heal; he does not know the source of that power but it is there; and it is a power that he and many others do not possess. That is all I want; if one has a power that another does not have, or, if they have it, it is not sufficiently developed to be recognizable; and if he cannot find the source of that power, then there is the possibility of the existence of that which he has been trying to make himself and others believe does not exist. These admissions continually leak out from Brother Jamieson without his knowing it.

Mr. Jamieson gets tired of his endorsement of the erratic Charles Dawbarn. He quotes from him that "Spiritualists stand pledged not to receive a new idea." That he brings in as evidence. Now he finds that Mr. Dawbarn did not use the word "all." Mr. Dawbarn only meant that some Spiritualists "stand pledged not to receive a new idea;" that may be; I never heard one, nor heard of one, who was thus pledged. Mr. Jamieson gave this out as against Spiritualists. Why did he undertake to make all Spiritualists responsible for some one or two Spiritualists, whom Mr. Dawbarn perhaps induced to thus pledge themselves? Come, Mr. Jamieson, bring on your bill of particulars. Until you do so, I have a right to claim that you quoted Mr. Dawbarn as evidence that Spiritualists generally are thus pledged. Of this you will stand convicted before all the world until you take back the charge you quoted Mr. Dawbarn to prove. I am glad, however, to see Mr. Jamieson seeking to escape the weight of his own quotation. Dear brother, you have been un-

fortunate in many things you have said; the boomerang is a bad weapon for one to use who is not acquainted with it.

The next thing Mr. Jamieson does is to name over a dozen or so of mediums who cannot bear cross-examination; he has tried them, and knows whereof he affirms. He from that fact arrives at the illegitimate conclusion that it is therefore very doubtful about the existence of spirits. Supposing that this were true; one would think that Mr. Jamieson would know enough about mediumship and the qualities necessary for its development, to know that his positive cross-examination would throw an influence over a sensitive medium so positive that no influence could hold the medium in condition to give the subtle communications he desired. Supposing that I should see a dollar down in the clear waters of Cassadaga Lake, and Mr. Jamieson were to come along and stir the water so that nothing could be seen, would that prove there was no dollar there? No, it would only prove that "one sinner destroyeth much good."

Mr. Jamieson, by the spirit he manifests, by his rigid criticism, and his determination to show his astuteness as a destroyer of conditions, has succeeded in cheating himself out of much which he might have received.

We are next treated to a homily about "that ghastly rolling head," and he wants to know why such phenomena should be so few? Supposing that I could not answer that question, would that prove J. Clegg Wright and the other learned and truthful gentlemen who witnessed that phenomenon were either liars or fools? Why should pearls and diamonds be so small and few, when stones are heaped up into mountains? I do not know. Why should wise men, like Mr. Jamieson, be so scarce while the world is so full of dolts? Why should ignorant questioners be so plentiful when wise answerers are so few and far between? The answer is that our questions are usually based on our ignorance, while our answers, if correct, are based on our knowledge, and what even the wisest of us do not know, compared with what we do know, is vast indeed. I really think there are but few in this world developed far enough to witness such phenomena as some of those Mr. Wright describes. It may be wise on such occasions to count both Mr. Jamieson and myself out. I cannot say why such phenomena do not occur every day,

any more than I can tell why Mr. Jamieson did not raise a thousand bushels of potatoes this year. Possibly he did not plant them; possibly, if he did plant them he planted them on poor soil, or the wrong time of the year. So in such recondite manifestations the conditions must be very fine; they may not obtain more than once in a century.

My duty is to receive the testimony of such honest and erudite gentlemen as J. Clegg Wright, and others who testified to this wonderful phenomenon. I have seen enough to convince me that such phenomena are possible, and if a few such were given to these people as a test I will not object, nor ask why such tests do not come to everybody every hour of the day.

Next, Mr. Jamieson attacks either the sanity or the honor of Mr. Wilson, the author of the book, "Death; Its Meaning and Result." That is a good thing to do; whenever a man has an experience that you have not had, attack him; of course his experience can by no possibility be true! The fact is, if people do not wish to be ridiculed by my opponent they must not relate occult experiences. Mr. Wilson has had experiences out of the beaten paths—experiences which, if studied, may teach the wisest of us some lessons in the occult. For this he must rest under the suspicion of either being a crazy fanatic, or the biggest liar who ever put pen to paper. I have personally carefully hunted after Mr. Wilson's reputation; I cannot find one who knows him, or who ever knew him, who will believe that he is a liar or that he is insane.

In all of Mr. Jamieson's attacks he has never yet attacked the point made. How strange it is that Mr. Jamieson could spend most of his time attacking a book from which I read, but not a word about the parts from which I quoted. In order that he might do full justice to the argument I was to make from that book, I told him the points I would make, and loaned him the book, and he has had several days in which to look it over. It seems that he read all of the book except those portions containing the facts I used. Not one word has he said about them. Spirits told of wars on the other side of life, therefore Dr. Shoemaker, Schoperell and others did not return and talk with Mr. Wilson and others. Therefore, again, Dr. Shoemaker falsified when he claimed that he knew Mr. Wilson, and once performed a surgical operation on him, and charged him forty-five dollars for it,

and that Wilson paid him fifty, and that he sent him a box of cigars.

Shoemaker and other spirits told Mr. Wilson of facts which Wilson, of all the people on earth was the only one who knew; he also told him facts which he did not know, but afterward found to be true; but my skillfully-dodging friend steers clear of every one of these facts. In fifteen minutes' talk about the book he found no time to utter a single sentence about the point at issue. It is easier to throw out a funny remark about Madame Hauffe, than it is to walk up to the issue either about her, or about the Wilson book.

Of course, I know of Mr. Jamieson's immense desire to get away from the Hauffe matter; there were stubborn truths which refused to down, even at the bidding of his fun-making proclivities; now that I have got away from them, he wants me to leave the Shoemaker case, and get back to the Hauffe matter. Or if I won't do that, won't I please let him go back to the Joan matter? He, somehow, fails to get hold of the facts I use. If this debate were to last all summer Mr. Jamieson could not be induced to take hold of the facts I presented in the Wilson book. Not one in this audience could by any possibility guess from the fun-making speech to which you have just listened what points I brought out in the Wilson book. And this is the way he is going to lead Spiritualists out of the wilderness of Spiritualism, into the broad daylight of materialistic Agnosticism!

A spirit told Mr. Wilson that "the great spirit of love predominated," but they had war, because some spirits wanted to impart needed knowledge to this world; therefore spirits do not communicate. Why, bless you, my brother, the spirit of love predominates here, and yet I have heard of wars in this world. That spirit did not say that everybody carried that spirit of love, nor that there were no wars in the other world.

In order to have a little fun over something of which he knew nothing, Mr. Jamieson found, in that book over which he has grown so merry, that a certain spirit could not attend a certain meeting because he had another engagement. Jamieson ejaculates, "Wonderful to relate, with all eternity before him he could not devote his precious time to the important fact of conversing with the

inhabitants of earth. How very busy must be the dwellers in the sky."

Wonderful discovery! I now ask, is not Mr. Jamieson entitled to a chromo? Such profundity is entitled to at least, a leather medal. I will now inform Mr. Jamieson that it may be a little hard for even a departed spirit to be in two or three places and do two or three kinds of work at once. This one had a previous engagement; and as Mr. Jamieson says, he had all eternity before him, he could, therefore, possibly put off this tete-a-tete. I have done the like here. I had a telegram to go to a funeral this very afternoon, but as I could not deliver a funeral discourse and be here this evening, I had to answer as this spirit did. Now, Brother Jamieson, if you can see that I could not listen to your eloquence and deliver a funeral discourse at the same time, you will then, perhaps be able to comprehend how it is that spirits cannot be everywhere and do everything at the same time. More than that, there were others at that seance who would do all that that particular spirit could have done had he been there.

Will Schopperle told about eating saur kraut. This is another place for a volley of ridicule; yet this saur kraut story contained a test which no argument could meet; the only thing to do is to make fun when you come to such facts as that. Mr. Wilson said that story was true, in every particular. It could not be true, and not prove Spiritualism. Brother Jamieson, truth has never yet been laughed down.

Next, Mr. Jamieson gives a long list of mediums "every one of whom has been exposed." Yes, yes; exposing is the easiest, as well as the cheapest thing in the world. A newspaper correspondent, in Indiana, thoroughly exposed me in my tricks; more than that he made me acknowledge the whole thing as a fraud. I know he did, because I saw it in the paper. I was not within five hundred miles of the place where I was caught and the confession extorted from me; that made no difference; these exposers can generally catch and expose a man as easily where he is not as where he is.

The only difficulties with my exposures were that I never pretended to be a medium, especially for the kind of manifestations in which I was caught; never was in the town where it happened; never saw the fellow who ex-

posed me; nor did I learn of the matter until my friends showed it to me in the papers.

Next, Mr. Jamieson finds Mr. Wilson's book "wearisome" and "frivolous."

No doubt that is true. "Great men will differ," you know. Hear the testimonies from the following gentlemen, taken from a long list of similar testimonies:

W. T. Stead, author and editor of the "Review of Reviews," says: "A very remarkable book, which I have read with great interest."

Rev. M. J. Savage, New York's great divine, says: "I have read the book. I am intensely interested. I can see no other way of explaining the facts except that which you adopt."

James H. Hyslop, professor of logic and mental science in Columbia University, says: "I have read the book with much interest."

Now I am not advertising this book; if I was I could furnish ten times as much evidence, and from some of the ablest men in the world.

But to pursue Mr. Jamieson's remarks a little farther, I will say there are telegraphers here, why not over there? There are soldiers and wars here; can he give any reason why there should not be over there? There are Catholics and Protestants here who do all in their power to forward their causes; why not there? Torquemada tortured his victims here; who knows that he does not do the same in the other life? If men differ in opinion here, and on the plainest matters, may they not continue to differ in the other state of existence?

As a medium, Brother Jamieson, when under what he called an influence, prayed earnestly for me to be kept from under the devil's wily arts. Was he honest, or was he insane? If men can differ to the extent that his mediumship represented, then how does he know that that difference does not go farther? How does he know that they may not be able to paralyze each other for a time with their electrical apparatus in the other world?

That there are men who go armed in the other world has been the opinion of all who have believed in another world at all. When Pharaoh went down to what our Bible is forced by our translators to call the grave, but what should be called the place or home of the dead—

sheol—he took munitions of war with him, and was ready to resume his battles in sheol. So with Nebuchadnezzar and others. Paul says, we fight spiritual wickedness, wicked spirits—Margin—in high places. John saw war in heaven. I can not take time to read the scriptures bearing on these points, but I will ask my hearers, and Mr. Jamieson particularly, to get their Bibles and turn to them and read Isaiah xiv:9-17; Ezek. xxxi:15-18; xxxii:22-32; Eph. vi:12; Rev. xii:7-12.

Mr. Jamieson thinks that, according to my “confession,” Spiritualists should change their methods from an indiscriminate belief in spirits, to a careful, calm, scientific investigation. Let me ask, when did Spiritualists believe in indiscriminately swallowing everything which pretended to come from the spiritual world? or every one who claimed to be a medium? I do not remember the time nor the person. How much easier it is to set up a “man of straw” and knock him over, than it is to meet Spiritualists where they are, and Spiritualism where it is. Brother Jamieson, allow me to plead with you, for your own sake, to examine, for a little while, the real issues between us.

Mr. Jamieson next asks, if it is strange that he should conclude that there is “no higher origin for these communications than this mundane sphere?”

I answer, yes, it is strange. When one looks over the many, many manifestations to which I have referred—manifestations of which there was no possible explanation except the Spiritualistic, one can but wonder how any one can think anything else than that it is just what it purports to be.

Take the case of Charles Partridge and his brother. This brother imparted news which it was impossible that any one on earth could know. Take again the case related on this platform by Mr. Alger, of Flint, Michigan. A spirit came to him at his home in Michigan and told him that a friend of his, naming the friend, had passed to the other side of life, in Salt Lake City, over two thousand miles distant, at twenty minutes past one o'clock the night before, and that he would soon get a telegram to that effect; and the telegram was received a few hours later. It proves beyond a reasonable doubt the spiritual origin of many of these so-called Spiritualistic manifesta-

tions. Will Mr. Jamieson account for that and an hundred other manifestations on his mundane hypothesis?

Mr. D. Edson Smith, now in this audience, offers one thousand dollars to Mr. Jamieson if he will show the earthly origin of the slate-writing he obtained since this debate began. I am poor in this world's goods, but I will give an additional hundred if he will show the earthly origin of the slate-writing obtained in this audience in his presence since this debate began. Come, Brother Jamieson, here is an opportunity to enlighten a couple of hundred Spiritualists and at the same time get quite a little wad of money to carry home to that poor little crippled wife, who is anxiously awaiting your return. Come, Brother Jamieson, be good to yourself, and to us, and let us have your explanation, please! I will go further, I will try to raise another hundred if he will duplicate these phenomena. Brother Jamieson, now is the golden opportunity of your life!

He says, "These communications, all the way through, smack of the human on this earth." Perhaps; they all came from human beings who once inhabited this earth—beings who understood humanity in all its bearings; more than that, they came to human beings on this earth. Death in these cases may not have brought about such a change as to have caused the communicating influences to have forgotten all of their human traits. They may still have some remembrance of being "of the earth, earthy."

Mr. Jamieson, at the very outset of his discourse, switched off from his subject; and did not return to it during his whole rather lengthy speech. After he gets through with distorting and making fun of the Wilson book, he next attacks that grand old man, Andrew Jackson Davis, on the locality of the spirit world. His argument is that Andrew Jackson Davis differs from about every other seer and medium as to the location of the spirit world. Therefore there is no spirit world. There is no spirit world, therefore there are no spirits. There are no spirits there, therefore spirits do not communicate. Now I am led to ask, supposing Mr. Davis differs from some others on the exact location of the spirit world, what bearing does that have on the question?

Mr. Davis finds a spirit world "beyond the stars," and Christians go him one better and say,

Beyond the bounds of time and space,
Look forward to that heavenly place,
The Christian's sure abode."

Now does not this prove that there are no spirits? What could be plainer? Mrs. Richmond very naturally finds the spirit world everywhere, wherever there are spirits, therefore Davis is wrong; there are no spirits beyond the stars.

Is it necessary for me to follow my learned and eloquent opponent in all his wanderings from the subject supposed to be under discussion? Every word he has quoted from Mr. Davis, or from other Spiritualists, may or may not be true, and they will not have a feather's weight in settling the question in dispute. The question is, do spirits exist, or do they not? Then can spirits, or can they not, communicate? Mr. Jamieson has but one more speech. Come, Brother Jamieson, wake up; if you have genuine arguments against Spiritualism, let us have a sample at least, of them.

Ladies and Gentlemen, I am aware that the time for my replying to Mr. Jamieson is almost up. But I will use the few moments I have left in this speech in briefly replying to a few things in my opponent's first speech last night. He talks as though some Spiritualist somewhere in the world argued as though a spirit managed to get in between Mr. Keeler's slates—slates which were washed and fastened together by the committee, two of whom Mr. Jamieson selected, and that somehow that spirit when he crawled in there managed to smuggle a pencil in with him, and that with that pencil he did the writing on the slates. I never heard of a Spiritualist who thus talked or thus believed. He might as well argue that the person sending a telegram had somehow hidden himself in the receiving instrument and there wrote the dispatch. Why does he persist in assuming the most ridiculous position which his fervid imagination could possibly invent as being the Spiritualistic explanation? Is it fair? Does my poor suffering brother expect to help his cause in the minds of sensible people by pursuing such a course?

Again, he refers to the fact that there were no scratches between his slates. I sufficiently explained the reason in a former speech, and will not do it again.

Brother Jamieson either misapprehends or misrepre-

sents about everything he quotes from Spiritualists. I am charitable enough to think that he is so blinded by his foregone conclusions against Spiritualism that he is absolutely incapable of representing them correctly.

He says, "Spiritualism, through some of its most distinguished mouthpieces, discourages the acquisition of scientific knowledge." I emphatically deny the statement; it is not true. I challenge him to show me one case. Whether Mr. Jamieson knows it or not, the statement positively misrepresents Spiritualism. He quotes Cora L. V. Richmond to justify his statement, but she never said a word from which a candid, unbiased investigator could draw such an inference. She once uttered a sentence which a microscopic flaw-hunter, one who could not comprehend her thought, could twist into such a shape as to make himself believe could be taken in that light.

It fell to Brother Jamieson to put the evil into, and draw it out of that sentence; and to exhibit it before an audience as an evidence of how wilful prejudice and unbelief can warp the judgment of what would otherwise be a sensible man.

She said she had seen scientific men who had no spiritual perception. So have I, and one of them is W. F. Jamieson. That says no word against science. There are scientific men who cannot milk a cow, bake a loaf of bread or sew a button on a shirt; does such a statement say anything against science? Mrs. Richmond simply showed that the study of the physical sciences is one thing and that spiritual perception is quite another. Mrs. Richmond was right; there is more "illuming power" in sympathy and love than there is in all the sciences. A mother's love and sympathy for a sick babe will give it better care than would her ability to measure the distance to the sun; to find the metals in Mars, or to weigh the moon.

Mr. Jamieson next treats us to a series of apocryphal stories, picked up here, there and elsewhere. The stories, whether true or false, have no bearing whatever on the issue; all they can do is to amuse a few weak-minded auditors, and fill up his time. If time would permit, I would examine every one of them. Here is one. In a Catholic church somewhere, they profess to have relics; among them is a part of the Virgin Mary's handkerchief. Mr. Jamieson does not believe that Mary, "the mother of

God," ever saw the handkerchief. The conclusion is, Therefore Spiritualism can be accounted for without admitting the agency of departed human spirits. Shades of Aristotle, and of Sir Humphrey Davy, what profound logic! Nothing can be proved by the evidence of the most scientific men in the world; or, in fact by all who have investigated the question, because somebody has a tradition that an old handkerchief was once used by the Virgin Mary. Spiritualism, testified to by hundreds of thousands of living witnesses, cannot be true, because ignorant people have given credence to a tradition a thousand years old! and this is handed out with the expectation that somebody would accept it as argument, and as proof that spirits do not return!

Next, a reporter gets up a wonderful story about fakirs in Calcutta—a story written to be sold to the publisher of a magazine and to be used to make the magazine sell. The story is published and proves to have accomplished its purpose; the story was afterward proved to be false, and the writer confessed that he wrote it on purpose to see if the American people would believe it.

That story is now used as a brand-splinter new argument to prove that Mr. Wright, Mr. Hodge, Mr. Alger, Mrs. Holland and thousands of other good, educated, sensible people were either "hypnotized," or were "naturally fanatical," or that they willingly falsify. Compared with that kind of evidence to prove these witnesses either dishonest or incompetent, what did Greenleaf know about evidence?

Mr. Jamieson continually talks as though there were some in this camp who do not believe in the freedom of speech, and who are determined that he shall be silenced. He is tremendously anxious to be persecuted. He is honest, perhaps the only honest man on this camp-ground, if not in the world. He is "not for policy." He has told us so many times. From the first he has talked as though he was about the only hero on earth.

I must confess that I have not seen one here who would stop him from speaking his thought, if he had one. Have any of you? There are a few here, who see, as I think I do, that if Mr. Jamieson had used nothing but relevant matter the debate could have been shortened at least one half. No one here has manifested any desire to stop him. I think all are willing to allow him all the rope he wants;

some have simply got tired of platitudes which have nothing to do with the question at issue, and therefore have absented themselves from the audience.

Next, Mr. Jamieson frankly confesses that there are portions of the Bible which teach Spiritualism; and "there are portions emphatically opposed to it." In this he is right. He must remember that the Bible had more than one author—yes, more than forty authors, some of whom wrote 1,500 years after others had gone to join their fathers.

These men had different opinions, as Mr. Jamieson and I have. Those who had a right, from personal knowledge, to testify—to relate their experiences, have always testified in favor of Spiritualism. The story of Samuel and Saul is a relation of experience, and should be taken as such. That of Moses and Elias is another experience, to which both Peter and John testified in their epistles. Paul's visions were experiences. He delighted to relate them.

The statements quoted by Mr. Jamieson are not experiences. Solomon did not know from experience that "all die alike," nor that "all go unto one place," and that place is the grave. He gave that to the world as only his opinion. Solomon was a biblical Jamieson.

How did this Bible-Jamieson know that "the dead know not anything?" It was with him an opinion—nothing more. Every one who had experience in talking with the dead knew better. Mr. Jamieson's statement of the unconsciousness of the dead is worth just as much as the opinion of his predecessor—an opinion based on his lack of knowledge. I do not believe that Saul, after talking with Samuel, would have believed the statement—his experience was against it.

Mr. Jamieson next quotes as a genuine mediumistic production a couple of specimens of word-jumbling, written as a take-off on mediumship. Who were the mediums that gave utterance to these meaningless sentences? If the descent to the use of such things is a specimen of Mr. Jamieson's candor, I do not wonder that he has spent so much time in its defense. The matter is settled. When I am driven to the use of such things as that to put down a theory which I do not believe, I will no longer expect people to believe that I am making honest arguments.

All my protestations and pleas for the freedom of speech, I would expect to avail but little in such a case.

Next, having run out of other matter Mr. Jamieson finds Spiritualists differing on the God question. Well, supposing they do, what of it? I have not affirmed that all Spiritualists believe alike about God. Is it necessary for all to believe the same thing about God before a spirit can communicate?

Will Mr. Jamieson in his closing speech explain the possible bearing the God question has on the issues between us?

Brother Jamieson, if God is, he is beyond our comprehension, and we will not begin at so late an hour as this, in this debate, to canvass that question. If in all the world, you can find one argument against Spiritualism, you have yet one more speech; please redeem yourself by bringing it to the front.

MR. JAMIESON AFFIRMS.

Moderators, Ladies, Gentlemen, and My Worthy Opponent:—Several of my first speeches were much briefer than my friend's; but as we have advanced in this "wordy war," there have been so many phases which required attention that I have been compelled to gradually increase the length of my discourse, and to-night I want plenty of "sea-room," leaving my friend as much time as he chooses to take for his final address.

We have talked with great freedom, given "loose rein" to our tongues, and you have come out, hundreds of you, for eight successive nights, patiently listened, yes, eagerly, to the unhampered discussion of the greatest question that can engage the mind of man—our endless existence.

It is not egotism in Mr. Hull to say that this is "one of the greatest discussions this world has ever heard." It certainly is a debate upon the greatest problem known to the human race. No grander theme could engage our thought, and I trust that every reader of it will feel as you who have listened expressed the sentiment almost unanimously, "It's a model debate." There have been

sharp thrusts; but no malice, no ill-nature. I have held more than one hundred and fifty debates, and I must say that Moses Hull is not only the ablest controversialist I ever met, but the best-humored. If there are weak places running all through his speeches it is owing to the weakness of his cause. All he needed to make his work complete—is a spirit! As he could not find one handy, he has often grown eloquent, voluble, sarcastic. Such bursts of emotion spiced his speeches, entertained the audience and pleased his opponent. How I have tried that man's patience by my skepticism of spiritual things without wings! Even Miss Gaule says, "It's no use!" So do the angels from the "other side."

In spite of these drawbacks we have had a glorious debate in a veritable paradise. We could have talked here as easily to as many thousands as we have to hundreds.

Centuries after my friend and myself will have passed away—or "over"—intellectual tests will take the place of physical feats; polemics supplant pugilism; brain become mightier than brawn.

In this recapitulation I will depart from the beaten track of mere repetition, and aim to round out the arguments and conclusions of this whole debate by introducing illustrations to clinch points which should not be forgotten. So we can afford to vary somewhat the usual summary, and for the closing scenes occupy double the time, that is, run two speeches into one.

Mr. Hull has several times sneered at my school of thought, which I call Scientific Materialism. If there is anything in it which is not true I say let it die—it will die. I care little for mere names, labels, what people call themselves. My Spiritualist friends are themselves Materialists.

Let us see: Scientific Materialism is the system of philosophy which regards mind as a function of matter. Matter is substance and energy; all phenomena, including mind, are products of matter and energy alone. No matter without force, or energy; no energy without matter. If the mind is a form of energy then it is correlated with matter. The modern scientific Materialist does not hold that energy is separable from matter, or that there can be distinct from matter such a thing as energy. Materialism teaches that matter and energy have always existed; will always exist—at least the annihilation of either

is unthinkable. They are co-eternal and co-related; hence, at bottom all things are one. The very word "correlate" means that one of two things is dependent on the other.

The old school Metaphysicians have always assumed that mind is an exception, has a being of its own, distinct from that of all other things, a pure, unmingled, individual substance, which is a pure assumption to flatter the vanity of man, the ruler of this world. Since the discovery of the correlation of all forces, by Dr. Dalton, mind must take its place in the class with all other forces, living eternally, it is true; but its single indivisible entity, or distinct being, swallowed up in the great universe of matter and energy. There is just as much proof that we have all lived eternally as individuals as that we shall live eternally as individuals. We know as much about our eternal past existence, as entities, as we know of our eternal future, as entities—and that is nothing at all. The moment you dislodged an infinite spirit, monarch of the universe, and creator, you dethroned the immortal (!) spirit of man. If, as many Spiritualists teach, we began to exist as individuals on this earth; we will end as individuals on this earth, for that which had a beginning in time must end in time. The Theosophists and Christian Scientists on this point have you Spiritualists on the hip—you who do not accept Spiritualism as a science—and they will throw you, as sure as you are born the first time.

This brings us to what is called "spirit," and we are asked, if spirit is energy in matter, is it not triumphant proof that spirit is immortal because matter is indestructible, since they are correlated? I answer, yes; but not in the sense that energy, any form of it, remains perpetually the same. If it does not, then, according to natural philosophy, all the forces of nature, heat, light, electricity, magnetism, chemical affinity, are reciprocal and convertible into each other.

But who knows what mind is? or life? We accept the hypothesis that mind is a form of force, or energy. Life is a form of energy. If all forces are "convertible into each other," is not the dogma of immortality completely annihilated? If immortality is a dream, future conscious existence is a fiction. Nothing remains eternally the same, seems to be the universal decree of nature. Is the human being an exception to the universal order?

The mystery of matter is as deep as the mystery of energy. We need not stop to discuss at much length the question, Is there matter? We know there is body, substance extended; visible, tangible earth, tree, stone. The fact that some transcendentalists have disputed that there is any such thing as matter is perhaps an indication that there is a mystery about it. It may be that what we call matter is our consciousness of nerve motion. It may be that what Mary Baker Eddy calls spirit is matter; but the science of chemistry has effectively disposed of the idea of creation and destruction of matter. Chemistry, without hesitation, accepts the doctrine of the indestructibility of matter. Though its forms may be decomposed; though it may pass through numberless recombinations, every atom continues to exist, and chemistry makes known how, by suitable processes, every atom may be recovered, notwithstanding the entire thing may have been seemingly annihilated. This great demonstration of modern science, the absolute indestructibility of matter, is the solid basis of chemistry. Not a particle can be lost. An atom of matter may rise heavenward in the form of an invisible gas, or visible vapor, and gently, on the wings of the air, settle down in the pure form of the snowflake; then, in the spring-time, rise with the sap of the maple, tremble a moment in the leaf, until decomposed by the sun's chemical action into its gases, oxygen and hydrogen. At bottom matter may be a unity instead of seventy or eighty different elements just as late scientific investigators have demonstrated that all the different forms of force are one force variously manifested; one substance alone which assumes the diversity of forms that exist in the boundless universe.

But the most sublime mystery with which we are familiar is mankind, man and woman. Without matter what of them? In some quarters it is customary, in imitation of the dark ages, to treat matter with undisguised contempt. As if all the beautiful forms the eye rests upon were not matter; as if the eye itself, with all its wonderful mechanism, were not matter; as if the good mother-earth, on whose ample bosom her tired children find rest and happiness, were not matter; as if the pencillings of the evening sunset, and the morning glories of sunrise, which a Raphael could imitate, but never surpass, were not matter; as if the stately trees which make the "green

woods" a refreshing thought, were not matter; as if dell and hill-top were not matter; as if the green carpet of grass were not matter; as if there could be any form of beauty without matter; as if there could be, so far as we know, any life without matter; as if the whole science of chemistry does not rest on the great truth that matter is indestructible, and is measured by weight, and its twin truth, that energy is indestructible, and is measured by work. Amid all the changes which have occurred during the eternal ages matter has endured. We live in it; we move in it; we have our being in it. Why should any Spiritualist jeer at matter when without it he could not exist, neither here nor hereafter? There are spiritual "bodies" in a substantial world according to his philosophy.

Mr. Davis says: "Spirit is the nucleus of a man or woman—a personal, bodily, substantial existence; and like every other body, space is indispensable to its presence, and time is required for its movement from one place to another."—"Views of Our Heavenly Home."

This solid being must have food to sustain it, and so Mr. Davis says, in "Death and the After Life," "The feasting which is sometimes visible in the Summer Land would give you a great joy to behold."

I would not like to be merely a "Looker on" in that Venice.

If Mr. Davis is not mistaken, the spirits are not obliged to labor for food. He says: "What is called 'manna' in the Old Testament is there [in the Summer Land] a literal manifestation, dropping like snow from the bosom of the heavenly realm; and as it falls it covers those beautiful and mossy fibers, and slowly becomes like the purest honey distilled from the depths of the upper air."

In my address last night I showed how he clinched the food question, "Up there are not the earthly customs, nor the routine of daily fret and fight for physical existence." Are these things true? Scarcely two clairvoyants agree with each other; and my friend excuses them on the ground that we would not describe the earth alike. There is a maxim in law, "Circumstantial variation and substantial agreement," but in spiritual communications concerning a spirit world, it is substantial variation. Judge Edmonds, on his visit to the spirit world, while he yet lived in the earthly body, (and, by the way, Mr. Davis says it

cannot be done. "No man's 'soul' ever goes out of his body but once, then it never returns, for from that moment the body is dead."—"Stellar Key," p. 171.) uses this language: "My wife then took me by the arm to lead me about and show me the country I was in." "As I walked along with her, I observed that the inhabitants of the various residences in sight of us—and there were a good many—came out and were gazing at us, wondering and very much interested; for they knew I was a mortal, and no mortal had been there before. They looked upon my wife, who had so recently become a resident among them, as to be only partially known to them, as possessed of some wondrous power through which she could thus raise a 'mortal to the skies,' as well as 'bring an angel down.' They became conscious that the object of it all was, that I might return to earth and inform my fellow-mortals how glorious is the condition which they may attain, and how they may attain it."—Pages 107-8 "Spiritualism by Edmonds and Dexter, Vol. 2.

The Judge goes on to tell us how the country looks over there:

"All the paths seemed to me at first covered with a fine, clean gravel, but on looking closely, I discovered they were covered with very small, delicate and infinitely variegated sea shells. They would have been crushed to dust under the heavy tread of mortals."

While Judge Edmonds was walking around in the spirit land he saw a vegetable garden, "Indian corn, potatoes, beets and lettuce."

"They plant potatoes over there.
They plant them in the fall,
And they eat them tops and all,
Over there."

The Judge continues to describe what he saw: "Out-houses which I saw were for the mules on the farm."

Oh, those immortal mules! Why not?

"I noticed beyond the orchard, a dense forest of enormous trees, and in it there was a waterfall and a sawmill; and now I saw the man whose place I was on. He was at work at the sawmill with four or five assistants. He was dressed in shirt and trousers, and his sleeves rolled up. He and his companions seemed very cheerful and happy at their work."

It is related by this dignified Judge that while he was visiting up there, a young lady said he might have a drink of buttermilk, and he drank it.

How can it be explained without admitting the agency of departed human spirits? "A dream, my child, a dream." It is all "of such stuff as dreams are made." "Visions of the night," which need no departed human spirit to produce them.

I am not saying that either Davis, Edmonds, or Tuttle is imposing upon mankind. They are earnest, truth-seeking men, (the Judge has "passed over,") yet their explanation of spirit communication is far-fetched and stultifying. While, in my battles against Spiritualism, I give Spiritualists credit for that love of truth which I claim for myself, I take what I call the rational view, and explain all mediumship, conscious, or sub-conscious, clairvoyant, telepathic, psychologic, mesmeric, psychometric, as having no other origin than human beings in the flesh. As I said in the early part of this debate, I have found that many of the best and most conscientious mediums I ever knew were skeptical of the existence of their own "controls." I have known, too, of thinkers among Spiritualists who were doubters, but still investigating; still unsatisfied; still demanding better proofs; still seeking "tests" which soon wear out and must be renewed.

A few such I have seen, in the bitterness of partings, turn away disconsolate from "evidences," so satisfying to some, and cry in their anguish for the dead to return—and there comes silence! The loving bosom bent over the dead heart cannot bring it to life, nor a ray of light from beyond the tomb.

It may seem to you like assumption in me to differ from thousands of intelligent minds who are convinced that the departed do return. I judge for myself, and will go into the last long sleep thinking I am right and you are wrong, despite your numbers. Majorities do not settle the truth. Yet how earnestly I have desired, this score of years, that your phenomena and philosophy would bring to me absolutely certain proof that there is a realm as described by your great thinker, A. J. Davis.

Mr. Hull declares that I have many times pointed out "frauds and mistakes, as though one mistake would prove the whole system was made up of some kind of delusion."

This is one of the "Mistakes of Moses!" How lightly my good friend treads here, as if he feared to wake the dead. Nowhere have I assumed that "one mistake" would prove the whole system false; but when there is an "avalanche of fraud," called Spiritualism, as I have shown, and also proved by their own best writers; when, as my friend admitted, there is a mass of fraud; when nine out of ten cases are deceptions, and he said "admitted;" that he would build his Spiritualism on the tenth; when, as Prof. Barrett declared, there is a "repellent mass;" when, as Brother Hull repeatedly asserted, there are numerous counterfeits, showing how difficult it is to distinguish fact from fraud; when a great deal of mediumship is "self-generated deception," as admitted by one of their foremost writers, then the pertinent question stares us in the face: How can anyone, seeking for the plain truth, expect to be sure that he can fish a pure Spiritualism out of that slimy, decaying garbage, you yourselves being witnesses?

The Spiritualists ask us to accept the light; invite us into a dark circle to get it; and there sit with joined hands, men and women, to "investigate" manifestations which have been proved many, many times to be the work of mortals. When I flash a light to discover where the "angel" stands, as I have done, Mr. Hull says my "investigations go too far"—I break the egg, he says, before the chick has a chance, poor thing!

"A spirit came to Mr. Alger," says Mr. Hull. How does he know that? Who saw it? I have had experiences similar to those of Mr. Alger, but no proof that spirits imparted the information.

He says I cannot prove that human intelligence originates in the brain. He does admit, reluctantly, I judge, "that the brain is a tool used by the mind in imparting and receiving information." Small favors thankfully received. Is there any kind of information which did not originate in a human brain? Mention it. Neither John Brown nor Pendergast could have had a single thought which did not exist in his own brain. It is pure assumption to say a spirit brought it and placed it there, and when Spiritualists admit, as my friend does, that an "embodied mind" can leave its body and write on a slate many miles away, you have confessed that your disembodied spirits are out of a job. "Embodied mind" can do that, according to your own witnesses.

Says Mr. Hull, "The slate-writing was done right where Mr. Jamieson could see."

That shows how little value there is in my friend's testimonies. The writing was done where I could *not* see. If I did not know that such writing has been done before the slates were brought, I might be imposed upon, as my friend has been. I got no writing on my slates; knew I would not get a word; prophesied that no writing would come. Where did I get the "information?" How does Mr. Hull, or any member of the committee, know that the slates were "free from writing," as he says? That is some more "testimony." The innocents! have they never heard of chemical writing? These slates were brought here by Mr. Keeler, the medium. How can Mr. Hull testify that there was no writing on the slates? Does he not know that writing can be produced which will remain invisible until specially treated?

Mr. Hull "explains;" because I wrote, "I will get no writing on my slates," he says I "spoiled the conditions," added the "eggs" and baffled the spirit world—frail, timid spirits!! What an opportunity they had to baffle me and flatten my obstinacy.

When a case is brought in that I can have a chance to study, and learn the details, I with pleasure explain. The natural, common-sense explanation which I give you, as to why no writing came upon my slates, is that there was no writing on them before they were distributed among the audience. They came back as empty as when they went forth to receive a spirit's impress. What a chance they had to silence my skepticism before these people. But no; my slates went out dry and came back dry. Mr. Hull insinuates that I affronted the spirits. They are as sensitive as the mediums. That is why I got nothing.

My brother says he "showed the consensus of the whole world to the fact that the dead return and communicate." The "whole world" is convinced, is it, that the dead return and communicate? How can he indulge in such assertions when he knows I am here, "like a hawk," to pounce upon them? The truth is that millions and millions who believe in immortality do not believe that the "dead return and communicate."

I have never said that "Spiritualism is the only thing in the world which deceives people."

He admits that the spirit's thoughts and sentences get

mixed with the medium's, the "two natures * * mixed," the medium throws in a "word or sentence of her own," "when not made entirely unconscious." That is what I thought. Which is spirit? Which is medium? Does it not help to confirm my theory, that there is no independent slate-writing; no independent speaking; no independent materializing; no word, no sentence independent of the medium of flesh?

He says I could have told all about Bouton in two minutes. Doubtless; but I preferred a full explanation. It explains all of that class of materialization and slate-writing. Nothing on these grounds so startling, so wonderful, so convincing as Dr. Bouton's realistic phenomena in Liberal, state of Missouri; and I think my friend, who has been so anxious to have me "explain" cases that he knows little about, should rejoice that I took one-half hour to go into details of a matter that I investigated after going to Liberal in person. He says "the explanation is simple and plain." I agree with him perfectly. He has been urging me to explain wonderful things "with spirits left out." I have shown that humans did those modern "miracles," no spirit in it. Whatever Bouton was, the genuine mediums all endorsed him as a chosen instrument of the spirits. No medium had been more strongly endorsed by other mediums than was Dr. Bouton—before the fire. Dr. Samuel Johnson, Madame Hauffe, Joan of Arc, John Brown, Swedenborg, Alger, Slade, Keeler, Bangs Sisters gave no better proofs, as it seemed, before the fire, than Dr. Bouton. You never ought to have sur-rendered Bouton as a humbug, considering the class of mediums you still hold on to, and you could reiterate: "The explanation is simple and plain"—say, "lying spirits;" never give up the medium! You could cite the indisputable fact that old Spiritualists and reliable mediums actually endorsed Dr. Bouton as a chosen instrument in the hands of the "angel world." The tried and tested mediums testified that he was one of the best mediums, if not the best, in the world. Dr. Bouton stood pre-eminent in the eyes of the mediums and, I suppose of the "angel world"—before the fire!

My friend begs me not to judge by what I have "not seen." That is good advice. I judge by what I have seen. It strikes me that judging by what is not seen is my friend's weakness, especially when he is sitting in a

dark circle testifying as to who, or what, is blowing through the trumpets twenty-five feet away from the medium.

He tells me that I am "arguing before the wrong audience." Am I? I knew I was coming before a Spiritualist congregation to argue against their convictions; yet they have extended to me the finest courtesy, which speaks well for their liberality, their intellectual hospitality. I have abated not one jot of my convictions; have done here as I always do before any audience—told the truth as I see it. If this is the wrong audience because it does not agree with me in my theories, I trust I may often address the wrong audience at the right time and on the right subject.

I have shown that deceived senses in a dim light is a prolific source of "spirit manifestation," and is readily explained when carefully investigated. I have seen many people who were the innocent victims of their own credulity. One of your oldest Spiritualist publications, "The Religio-Philosophical Journal," July 13, 1878, said: "A distinguished lecturer at Mrs. Bennett's, in Boston, recognized his own departed wife fully materialized—would swear it was her; but when fully convinced by overwhelming evidence that a confederate personated his beloved companion, he reluctantly admitted that his senses were completely deceived."

Yet just such "manifestations" I have heard many Spiritualists aver could not possibly be explained without admitting the agency of departed human spirits. In every instance where mediums like the Ferrises, and the Bennetts and the Boutons had not been exposed Spiritualists have positively declared that their manifestations could not be explained with "spirits left out;" but they were. They said emphatically, "It is impossible to explain Spiritualism in any other way than upon the spirit hypothesis. We cannot be mistaken; we are certain; we know."

Spiritualists reason as if their experiences should be accepted, and the conclusions they build upon them ought to satisfy every reasonable thinker. They ask us to do what they are unwilling to do themselves. N. B. Wolf, M. D., a Spiritualist author, says in his book, "Startling Facts," "I could not build my faith upon the experiences of others, but want facts for myself."

I have shown that the Christian claims only a strong and abiding faith in another world. By faith, it is seen and felt; but the Spiritualist professes to outdo the Christian by giving knowledge that mankind live after death. Spiritualists used to declare that a revelation to one person could not be a revelation to another who did not receive it; that it was merely a report of a revelation. I have shown that Spiritualists are very positive in their statements; but that positive assertion amounts to nothing unless backed by positive proof.

"When I was a young man," said John Wesley, "I was sure of everything; but in a few years found myself mistaken in a thousand instances, and became not half so sure of most things as before. A process something like this operates upon every rational being, and hence it is, that as a man grows older, he becomes less violent and dogmatical in politics and everything else; not that he is less ardently attached to the cause of truth, but because he has discovered that he has often mistaken falsehood for truth, and because he has learned to be more moderate in his expectations of unattainable perfection than he was in the enthusiasm of youth."

Dr. E. H. Chapin often used the expression, "I would I could be as certain of anything as most people are of everything."

Spiritualists reject the infallibility of the pope; but every Spiritualist, who says he cannot be mistaken about the cause of the phenomena of Spiritualism, makes a pope of himself.

I have shown that the word "impossible" should be cautiously used. This is one reason why I never say a future conscious existence is impossible. It "may be" a fact beyond my present knowledge. It "may be" true that spirits communicate; but in all these years of diligent seeking I have not found the proof.

I have endeavored to make it plain that it is not pleasant, nor reassuring, nor truth-promoting to be so sure of a thing that you think it is impossible to be in error; and then have it demonstrated on the spot, in many cases, that you do not know what you think you know. For one, I can sympathize with Josh Billings: "I would rather not know anything than to know something that ain't so!"

In my arguments I think it has been shown that Spiritualists greatly err in their reasonings when they set

bounds to the skill of a human being, and positively assert what he can do and what he cannot do, and tell us what an invisible spirit can do and what it cannot do. Take a couple of examples by way of illustration. Word came from Washington that the "Committee appointed to select a suitable lock for use on bonded cars was in session the other day at the Treasury Department; many styles of lock were offered by inventors and manufacturers, each of which claimed to have specially good qualities. One inventor offered a lock which, he said, could not possibly be opened without the key. One of the committee was Mr. Harley, of the Bureau of Engraving and Printing, who is an expert on locks. He examined the lock in question, while the inventor was extolling it and then quietly said:

"It is a good lock, but then any lock can be picked."

"This one cannot," said the inventor. "I am ready to give any man who will open it without a key and without breaking it, \$1,000 in cash."

"I do not want your \$1,000," said Mr. Harley, "but I will pick your lock." He then picked up a small piece of wire and was about to begin operations. The inventor said he had better go with him into a private room. "No," said Mr. Harley, "I will do it right here," and so he did. In three minutes he laid the wonderful lock open in the inventor's hand, his only tool having been the little bit of wire."

This inventor was as sure as Mr. D. Edson Smith, and set the same price.

This shows, too, how easily a person may be mistaken who thinks he knows and then finds out that he does not know.

"This incident recalled the story of another lock which had been used for years upon United States mail pouches and which was considered almost perfect in its combination of strength, simplicity and safety against picking, and yet an ignorant negro employed to carry the mail from Burnettsville, S. C., to the railroad was found to have regularly robbed the mail for several months; everybody had been suspected but him, because he not having a key was supposed never to have had access to the letters; but the decoy letters were found upon him which were placed in the bag by the railroad mail messenger and on his trial he confessed that he had opened the bag every day for months. He denied having a key and said he

opened the lock with a piece of wood. The postoffice inspectors, who had worked up the case, refused to believe this until the negro called for a chunk of wood with which, holding the lock in a certain position, he struck it a light blow and open it flew."

It is best to avoid dogmatism. Let us all make up our minds that it is not safe to be always sure. There is not a Spiritualist more keen-witted, more expert than those postoffice inspectors. How very few Spiritualists ever investigated as patiently, as critically as Robert Dale Owen; but he admitted his mistake.

Has my friend proved, with all his wonderful ability as a debater; with all his skill in the art of sophistry; with all his enthusiasm for Spiritualism, that spirits of the departed dead actually live and converse with people on this earth? True, he has dwelt upon what witnesses say—that is, all who will testify in favor of Spiritualism. Little value is put upon the testimony of witnesses who testify against Spiritualism, or in favor of any antagonistic system. When I have shown that thousands of witnesses testify in favor of Mohammedanism, Mormonism, Theosophy—its "shells," "astrals," which never lived in human bodies—he treated it lightly and carried his frivolity so far as to assert that I endorsed them with all their contradictory theories. When it comes to "witnesses" I showed that Christian Scientists have thousands of them who testify that there are tens of thousands of cases of people cured by the "Divine Mind," no finite spirit admitted. Many Spiritualists there are who do not deny the "facts," innumerable facts, of healing through Christian Science; but they do deny that the cures are done by Deific Spirit through Mrs. Eddy or her followers; they deny their conclusions. I said, Admit all the "facts," the phenomena, of all these movements, and the question then arises, What is the cause? I never came here to deny anybody's facts—when ascertained to be facts. Had I denied facts my brother would have had an easier time. Then he could have come here and proved his facts by competent witnesses. In his first speech he distinctly stated that men "seldom differ as to facts." They often do—thousands of juries show they frequently differ as to facts; but if they did not, they certainly differ in assigning causes. My friend himself admits this in his first speech when he said, "They may differ in the explanations

of phenomena." That is it. But he seems to have forgotten this. It is the gist of the whole matter. Mr. Hull was right when he said, "We must ascertain the sources of such facts." That has been the issue between us. As he said: "The first thing to do is to make sure that the phenomena really occur."

He imagined I would be driven to take the position that witnesses in favor of Spiritualism are "all liars, or all fools." I said "Neither." He overlooked the force of his own statement, "They may differ in the explanations of phenomena." He did not allow for the trilemma in the science of logic. Men testify that phenomena occur; but when they assign causes, as I have shown throughout this debate, they differ, and differ honestly—are neither liars nor fools. They may be mistaken. This occurs every day of our lives; and I believe I have made it plain that the worst mistaken people are those who think they cannot be mistaken!

Mr. Hull has made heroic efforts to prove that spirits exist and communicate. Instead of proof we have had reports of dreams, visions, slate-writing, legerdemain professors, who impeached themselves "to draw a crowd," according to Mr. Hull. We have had letters, pictures, one huge volume, "Death," abounding in telegraphic messages from Charles Sumner, "supposedly," and other supposed worthies who, since they became spirits have no sense. We have Dr. Slade, Swedenborg, the Madame and the Miss, hosts of materialized spirits, "supposedly;" but not one in the whole vast concourse, "millions," so substantially materialized that I can examine it carefully, handle it surely, know positively that the phenomenon "really occurs"—that is, to the entire satisfaction of an investigator who knows that "witnesses" are deceived daily.

My brother has assumed that the Spiritualist has the light, experience, "eyes and uses them;" but the non-Spiritualist is blind! Easy, is it not? That is good reasoning for Mohammed and Joseph Smith, as I have shown. Theirs is the positive experience; and, if you do not agree with them, yours is negative! and you can prove nothing by a negation; no. That style of reasoning would establish any delusion that ever existed. I learn, by my friend's last speech, that my sins of omission are many and commission many more. I am told "right out in meetin'" that I "never yet attacked the point made," and

in that big volume which he threw at me, he says I never said a word about the parts he quoted. From time to time he has called attention to my "fun-making proclivities," and complains that my last was a "fun-making speech." I have striven to soothe his fears by assuring him that I meant nothing serious by them; but he refuses to be soothed. Unless some of that slate-writing is a lie, Abraham Lincoln is listening to this debate, and that may explain the jocularity which Mr. Hull says obscures the crystal-like clearness of the "points" he "brought out in the Wilson book." "Woe is me," I may be a medium in spite of myself, and Abraham, my inspirer, may land me on the right side of the spiritual fence. The "Holy Father" must stand back.

Brother Hull insists that I "found no time to utter a single sentence about the point at issue;" that I steered "clear of every one of these facts"—he means the astounding assertions in that book! calls them facts. I will refer the reader of the debate to my last speech last night.

Has he forgotten that in his very first speech he said that "upon the questions at issue" between us there were to be "no other limitations than those Nature has made?" "We therefore, each allow the other to go where he pleases for evidence."—Moses Hull.

Did I not say in my third speech, "The truth is, a great deal of what he says I can afford to let stand for just what it is worth," and that our debate would be "more valuable, instructive to both hearer and reader, if we seek to give it the character of a symposium," a good form of discussion. I have carried out this plan of campaign. I soon saw that my good brother charitably concealed the weaknesses and blemishes of Spiritualism. It became my bounden duty to the cause of truth and the public to expose to view what was hidden under my friend's "load of hay," a muck-heap, a "repellent mass," "a seething, simmering stew" of fraud. Like Prof. W. F. Barrett, many thinking people among Spiritualists have been for years testing and digging to obtain a knowledge of the priceless pearl of immortality.

I knew my friend would not refer to the multitude of cases which I have introduced. I am not blaming him for the oversight, for they tend to weaken the spirit theory. My brother would never allude to Dr. Bouton; to the woman who, "once upon a time," came and out-played

mortal man in a game of cards; to Wright's "rolling head" phenomonon, a very rare occurrence, says Mr. Hull; and that "black baby" our friend Wright describes; nor to Col. Ingersoll's message from ambrosia land; nor to the tulip topsy-turvy Dutch; nor to the power of delusion; nor wholesale deceptions which are likely to upset a "charming delusion"—in fact, it has sometimes sounded as if my old-time friend would have enjoyed my absence better than my company, if hints are heavier than a feather from an angel's wing, for the last eight nights. He is not backward in assuring you that the solid part of this debate will be his weighty arguments. Read them carefully, as you have listened to them patiently. You will find them standing, here and there one, like a fossil forest. When tired with the monotony, come over to our green glades and rippling rivulets and rest yourselves!

It is a besetting sin, perhaps; but from boyhood I loved a minstrel show; those princes of humanity, the merry-making clowns; those theatrical geniuses, the comedians. My brother ruthlessly exposes this weakness of mine in his last speech. From the days of Philander Doesticks, P. B., to Artemus Ward; from Jonathan Slick to Edgar W. Nye; from Dean Swift to Mark Twain; from Dan Rice to Lord Dundreary I bless those men who have made life happier for millions.

Who wants to be serious all the time? If my friend's arguments are so strong that I could not move them the reader may discover them—I could not. Those he has fondly labeled "arguments," and which he says I have not "touched," will be found in the book. When I heard them they seemed hardly strong enough to stand alone. They reminded me of little Bessie's doll. Bessie held her doll up in front of her and looked at it with searching eyes. The wax was peeling from its nose; its hair was coming off and when she squeezed its chest, it gave forth a wheezing asthmatic squeak, like my friend's "arguments."

"If you don't get over those symptoms pretty soon, dolly," said the five-year-old, chidingly, "I shall certainly have to give you a dose of asafetida pills!"

Mr. Hull would have you believe that I have met his arguments with ridicule, mere mirth, light and airy, like his spirits, as if all through this contest he has not indulged himself, and you, with rounds of laughter over my

"foibles." Indeed, most of the time it seemed as if I were the proposition (!) my brother has been debating, instead of the existence and communion of spirits. I have repeatedly had his assurance that the air, like a pin-cushion, is full of them, "millions of them," he says; yet, when I tenderly touched him to give me a "sample," he said they were hurt at my levity. As Brother Wright said, they were "mad" at me! So, I suppose, while letters have been flying all over this camp ground, direct from the spirit land, not one hit me. Mr. Hull, who is an adept at explaining spiritual things, "explains" this: I offended the spirits.

After filling two-thirds of my speeches with arguments showing that so-called spirit communications have no other source than human beings on this earth, my friend reminds me that I have "but one more speech" (this one) and that if I have "genuine arguments against Spiritualism, let us have a sample at least." I have almost begged him to let us have one sample spirit.

Who will say now that he is not a humorist?

In my friend's twelfth speech he "explains" (I surmise it is a "genuine argument") why I escape the ministrations of the dear departed: "There are some who keep themselves in touch with supernal powers, some whose lives are such that the angels can come in communion with them, while others are spiritually blind and dead."

I am not naturally suspicious; but I suspect he had me in his mind's eye! Yet all my life I have tried to live fair and square. I may be "blind and dead," spiritually; but am very much alive physically and mentally. I have seen thousands who say they have received frequent tests; and some of them "are such" that if their lives keep them "in touch with supernal powers" the "angels" ought to let me in on the "ground floor." But has my friend forgotten that this is not a matter of lofty angels? Did he not say that some of the "biggest liars," through the "best mediums," prove the existence and communion of spirits as positively as if they were seraphs? Is Spiritualism only fit for noble-minded bachelors and sweet-souled old maids who get out of the "communion" what is in their own minds? Said a saintly sister when put en rapport (that's Frinch) with supernals through table-tipping: "Am I pure?" Three tremendous tilts, meaning em-

phatically, "Yes!" "My God!" she exclaimed, "what a test!"

That is likely; therefore, spirits exist and commune. It was better proof than when a seeker inquired for the spirit of Lindley Murray, the grammar-maker, "Are you Lindley Murray?" "I am!"

"There are telegraphers here," says Mr. Hull; "soldiers and wars here;" "why not over there?" Torquemada tortured his victims here; who knows that he does not do the same in the other life?

And this is a sample of Mr. Hull's "genuine argument." Let us reduce it to simple terms. There are reeling drunkards here; "why not over there?" There are wife beaters here; "why not over there?" There are saloons here; "why not over there?" Lewd, night-walking women, and worse men, here; "why not over there?" Little children get their brains dashed out here; "why not over there?" This robs delusion of its charm.

In defending the Wilson book as genuine communication from the spirit world, my friend makes me feel we have more reason than ever to wish for annihilation, and I am strengthened in the conviction that no man knows there is a spiritual realm where we shall live forever. If Brother Hull could have summoned a spirit to confound me on the spot, he would have done it, I do believe, just one unmistakable spirit. It would have weighed more than all the witnesses found testifying on all sides of this interesting question of future existence. Mr. Hull has said there are "millions of cases" of spirits conversing with people on this earth, and broadly hinted that if I had been perfectly sincere I would have had the proof—been brushed by an angel's wing. Millions, said Mr. Hull, have believed in "apparitions of the dead." Oh, certainly, and in witches on broomsticks; in fairies; in vampires; but did any of them "make sure" of them? Not one.

As our debate moved on I showed, by Dr. Babbitt, a Spiritualist author, with whom Mr. Hull agreed, that a spirit communication may be three-fourths medium, one-fourth spirit, in the case of honest mediums. Charles Stewart, an eminent lecturer upon Spiritualism, said, referring to honest mediums, They "are oftener controlled by spirits *in the form*." A prominent writer on Spiritualism, W. E. Coleman, admits that "many kinds of spiritual phenomena have been produced by the spirits of em-

bodied persons; not by the direct action of disembodied spirits." Prof. Loveland, a scholarly Spiritualist, admits that the "dreams" of the "sub-conscious self" are mistaken for "real spirit entities." He further stated that it is impossible to know whether the utterances of mediums are from "spirits," or are the "creations of the medium's own mind," or even the "active energies of nature." "We do not," he says, "yet comprehend the possibilities of our own unaided selfhood." Then comes forward Prof. Coues, saying: "There is no essential difference between the spectre of a living human being and the apparition of a dead person." Thus, from the witnesses on the side of Spiritualism, do I confirm my theory that even the "genuine" manifestations, through honest mediums, do not prove that a departed human spirit ever communicated.

I showed that Andrew Jackson Davis admits that most of the "spirit" manifestations are deceptions, and that many modern philosophers have not given since their death an "atom of evidence;" that they "made no sign of life;" seem "dead" in the "literal sense of that appalling term;" the "absence of trillions of persons once on earth"—they seem to be, said he, "literally lost," or "annihilated." I am not dealing with the beliefs, or opinions, of these witnesses, but with their admissions, and I was not aware that I made an "attack" upon that "grand old man, Andrew Jackson Davis," simply because I differ with him, as my friend does in many things, and that other "grand old man," Dr. Peebles.

There has not been an iota of proof to show that in the case of Partridge a spirit had disclosed anything. I showed the unreasonableness of that hypothesis; for, if spirits are such wonderful financiers there is a splendid business opening for them on this earth.

My friend accuses me of "artful dodging," introducing "irrelevant matter," that the debate could have been "shortened," etc. There was an agreement that each was to be at liberty to argue in his own way. From the first speech to this minute I have done my best to utter not one word which does not bear upon the subject of Spiritualism. You may take all the spiritual journals and all the spiritual books ever published upon Spiritualism and none of them more pointedly treat upon the subject than I have done in this discussion. Compare this debate with the twenty-seven volumes, thousands of pages of A. J.

Davis, to which my friend refers. If all those books have a direct bearing upon Spiritualism it must be a prolific subject, and it seems to me there must be room for one more volume. I am perfectly willing to let our hearers and readers decide as to which of us is the more terse. One thing sure, I never allow my opponent to lay the track upon which I must travel. When published, I invite every reader of the debate to compare my statements with his, refer often to these chapters, or speeches; study them. I believe the book will make investigators of Spiritualism more thoughtful and critical. They will detect my friend's inclination to constantly assume as true the very issue in dispute, a violation of logical rules.

He asked how I know that the spirits "in the other world" may not be able to "paralyze each other," over there "men go armed," and when I laugh at such conceits he says I am "ridiculing." There are assertions so foolish, so absurd, that they are outside the pale of serious argument, and we laugh them out of the court of common sense. If Lincoln, Jackson, and other people who had intelligence, go around in bands, with clanking swords, in the spirit world, as my friend believes, there is no telling what may happen. I do not know that they may not paralyze each other. I have sometimes thought they paralyze Brother Hull—all except his tongue! Nothing in this world, nor the world to come, could paralyze that!

He says I got tired of my endorsement of Charles Dawbarn. "I have a right to claim that you quoted Mr. Dawbarn as evidence that Spiritualists are generally thus pledged" not to receive a new idea. It was Mr. Hull that used the word "all," and now he wants to make me responsible for his own boomerang misquotation. The published debate will show that I quoted Dawbarn correctly. Neither of us said "all" Spiritualists, as Mr. Hull first quoted us. In one speech he says I now find that Mr. Dawbarn did not use the word "all." I did not say he did. Another of the "Mistakes of Moses." "I am glad," says he, "to see Mr. Jamieson seeking to escape the weight of his own quotation." What a vivid imagination!

I quoted Prof. Dawbarn faithfully, and therefore, have nothing to "take back." At the beginning of the tenth speech (my fifth) I gave his language, word for word, as follows: "I have long ceased to expect any new thought

from inspired lips." Then, after comparing what comes from "inspired lips" to a "cold griddle cake," he said the average Spiritualist "has apparently stood pledged never to receive a new idea." Spiritualists, he says, have "lost the power of independent thought. A new idea cannot be received unless brought by a spirit." "We know positively nothing to-day as to any detail of life in the hereafter." He added: "They utterly fail us." If Dawbarn is right, Davis is wrong, Edmonds is wrong.

Mr. Dawbarn says Spiritualists will not "receive a new idea unless brought by a spirit." Go to Spiritualists' meetings throughout the country and you will find that Dawbarn is right. He further remarked: "These 'spirit returns' give us no key to the mysterious absence of loved ones, long sought but never found." I emphasize these last words. This agrees with what Davis said years ago, that trillions of persons once on earth seem to be "literally lost," "annihilated," "give no sign," "seem dead," literally dead. Were Spiritualism what my friend claims, millions of spirits would visit every habitation, although he asserts that "few" are "developed" far enough to witness some things described by Mr. Wright, which may not occur "more than once in a century"—kind of a century plant. That beats Joseph Smith's "golden plates" and Mohammed's wild horse, Barak. Brother Hull wants us to kindly "receive the testimony" of these gentlemen who testify "to this wonderful phenomenon." Just so; believe all his witnesses, even the prestidigitators he introduced, and impeached by saying they deceived the public with a pretense for the purpose of "drawing a crowd." But do you notice how smoothly he discards the testimony of all witnesses in favor of the "wonders" I have related? Even the Dutch, he assumes, could not have been deluded as I described, although reliable historians say they were.

My friend again adverts to my wife's power to heal. The good woman at home will conclude that we are giving considerable free advertising. I know she does a great deal of good. Her life is made happier through this power, and many of her neighbors are blessed. She is liberal and I am liberal; therefore, we recognize each other's perfect right to form our own conclusions.

Truth-loving Spiritualists, and from my knowledge of them there are very many such, have taken active measures to expose and denounce frauds in their own ranks.

This is commendable; yet I must say I can scarcely conceive a more pathetic situation than a sincere man or woman exercising the functions of a medium, an office sickened all over with suspicion—more so than any other profession, mainly because impostors have received encouragement by over-zealous devotees.

When Mr. Hull brought in cases of supposed spirit power the point with me was, Did spirits do the work? I found no proof of it.

He called my attention to the large and beautiful picture of Mrs. Holland's son which was exhibited upon this platform.

I have had several conversations with this estimable lady. She told me of her great desire to obtain a picture. I said to her, after her unsuccessful efforts to secure one, that she would get a picture next day—and she did! Am I a prophet? Brother Hull said the other night that when I prophesied that I would not get any writing on the slates, my mind operated against it. Is it possible that the human mind controls the phenomena of Spiritualism? This is just what I have been saying all along.

Mrs. Holland's experience, so convincing to her, does not touch me. If I could believe in Spiritualism out of my high regard for persons I know, including my wife, I would have been a Spiritualist long ago. As a Liberal thinker, I say to every human being, Follow your own judgment of truth, and I say, Bless you in it. Will you allow me the same liberty? Whether you do or not, I will take it.

I admit the phenomenon of the picture, but deny that there is proof that spirits did the painting. I am sorry to say that the envelope, string-test, writing all made a strong impression upon the minds of Mrs. Holland and Mr. Hull. In the Grand Hotel I conversed with her about the tests she had received. I said to her: "Mrs. Holland, have you no doubts about these things being done by spirits?"

She replied: "No doubts whatever."

Then I remarked, "You must be a very happy woman."

She answered, "I am!"

When I examined the two sheets of note paper, after the evening's debate, as described by Mr. Hull, I called attention to the crumpled condition of the two sheets and asked Mrs. Holland if they were not smooth when placed

in the envelope. She said "yes." It was supposed that the "spirits" crumpled the paper when writing on it inside the envelope! I could not help thinking how much harder it was for them to write in that cramped space than to take the sheets out and spread them smoothly on a table; and wondered why the "conditions" favored the harder way; why it was easier for them to perform a "miracle" than to do an unconstrained, natural thing.

But Mrs. Holland assured me that the envelope never left her sight. She secured it by a thread fastened to her little finger. She did not know whether or not any writing had come in answer to her letter, which was also on the inside.

I thought the Bangs Sisters, who stood there waiting to see the result, or effect, were sure that there was an answer; but this might be a case of my mind-reading, or psychometry. I was confident that Mrs. Holland and my opponent did not know there was any answer on the blank sheets. They were convinced that it was actual spirit writing. I was satisfied it was a skillful performance, whoever was the writer. I saw the envelope before it was detached from the string secured to the lady's finger. I, myself, opened the envelope and read the letters. Nevertheless, ten words direct from some one "passed over" would have been more convincing to me. I doubt if Mrs. Holland would have been better satisfied with a message I might have received than I am with hers; for I asked her if she recognized the hand-writing. She said no. All that testimonies and affidavits, valuable in their way, can effect is to induce people to investigate for themselves.

My opponent said I have the "audacity to deny that there ever was any spirit writing." Why should I not until I get positive proof that there is? What is convincing to Hull is not at all satisfactory to me. He saw no more than I did, and yet, without hesitancy, he says "explain this spirit writing." Be logical; prove first that spirits wrote. He made a "demand" that I "cease to deny these things." Demonstrate that "these things" are spirits and I "promise" you to cease my denial.

He tells me of handwriting recorded in the Old Testament; of writing which he thinks "even Mr. Jamieson will call independent, or direct writing by a spirit." Hardly. I read that there "came forth the fingers of a

man's hand," and Hull says it was a "spirit's hand."
"The king saw the part of the hand that wrote."

Read the whole story and you find that the king and his attendants were on a drunken spree. In that condition many men have seen wonderful things, sometimes a whole menagerie.

Prof. Wallace saw a hand that wrote. Brother Hull once saw the same thing. Permit me to bear my testimony. So did I. I saw what purported to be, or what the medium, Mary M. Hardy, of Boston, claimed was, spirit hands. I saw them under a bright gas light. The editor of the Waverly Magazine was there, so was Leroy Sunderland, Robert Dale Owen, William Lloyd Garrison, a brilliant company of literary people, twenty, or twenty-five, in all, at the residence of John and Mary M. Hardy. The hands appeared from beneath a table in plain sight, an extension table with one leaf out, black cloth hanging through the opening, heavy table cloth hanging over the rest of the table to the floor. When it comes to witnessing a show of hands supposed to belong to spirits, my friend Hull's and King Belshazzar's are insignificant compared with what I saw that night—and we were sober! For variety and beauty of "spirit hands" that exhibition eclipsed anything I ever saw, or even heard about. There came a baby's tiny hand; a lady's delicate hand, with long, lovely lace which was drawn out several inches onto the table; then a huge negro hand which beckoned to William Lloyd Garrison and cordially shook the great reformer's hand. This was a significant and impressive scene, more "wonderful" than anything he has related.

I had suggested, to make the exhibition perfect as a proof, that I would like to crawl under the table and sit there while the manifestations were taking place in the light above. But the "conditions," I was told, would not allow this! It left room for doubt. I do not want to be cheated, and Mr. Hull calls me "abnormal." Another case of "direct writing," which he mentions, is "reported by the early church." The names of "two dead bishops," says my friend, were "attached to this document," by the dead bishops themselves! Says Hull: "Thus, does church history testify against Mr. Jamieson's position."

It is well known that Mosheim and other church historians testify that those rascally early church bishops were in the habit of "attaching" signatures to documents that

seemed to need them. They believed and practiced the maxim, that it was right to lie when the interests of the church might thereby be promoted. "Church history"—yes!

I will admit it when I get the proof that there ever was independent slate-writing. Because I do not agree with those who are sure that they have witnessed "independent writing" by spirits is not equivalent to saying they are "fools or liars," but they may be mistaken, as many of the wisest men have been.

Yes, I said if spirits would walk through the streets, I mean in their own proper persons, to make themselves visible, it would be less trouble than the roundabout way of their present mode of proving their existence to mankind. Mr. Hull asks, innocently, how I know the spirits do not walk through the streets. I do not know; but what I am after is to know that they do.

I was not aware that "all" prestidigitators acknowledge "that they cannot do the work being done by mediums." I have known of several who claim to do all that mediums do, and far more and better.

My friend inadvertently misquoted me when he said I admit that a tenth of the spiritual phenomena is not of earthly origin. I quoted what many Spiritualist writers admit. I take the position that it is all of earthly origin, but not necessarily trickery, fraud. A little further along in his speech he states my position correctly, as given in my own words, "The most careful Spiritualists sustain my reasoning that the so-called spiritual phenomena have no other origin than this earth." I quoted them, "Sustain my reasoning." I did not say they agreed with me in all my statements.

Mr. Hull has said that I challenge Spiritualists in my "braggadocio way." I never liked that style. I have politely invited them everywhere to discuss these great topics, and you never had any minister, as an opponent, treat Spiritualists with more kindly consideration than I do; never employing offensive personalities toward you, whom I esteem as my brothers and sisters. True, I do not spare the errors in your philosophy and phenomena. Would you expect me to do so? I would not be loyal to my own convictions, nor to the demands of truth, if I swerved from plain matter-of-fact criticism.

Some Spiritualists have said that I am "calculated in

my debates with Spiritualists to do Spiritualism a great deal of harm." This is a confession on their part that Spiritualism is not the eternal truth, for no man can destroy that.

Because some Christians sang that heaven is "beyond the bounds of time and space," therefore, the spirit land of A. J. Davis may be allowed to stand, or whirl, "beyond the stars." What bearing, asks Mr. Hull, "does that have on the question?" I showed the bearing in address twenty-nine. Davis says: "These evidences are indispensable;" forms, he says, a "solid," rational foundation on which to rest "hopes of a substantial existence after death."

Yet Mr. Hull asks what has any of these things to do with Spiritualism?

Mr. Davis, concerning whom I have uttered no harsh word, wrote columns on the subject of a spirit land, and its location in space. Seems he thought it a most important subject, more so than obtaining whispers in the dark through trumpets; raps, tips, telegrams (from Nowhere). Mr. Davis tells of a beautiful country, "an inhabitable sphere." I like his writings.

"All roads lead to Rome." The books of Davis, Tuttle, Dawbarn, Peebles, Brittan, and many others, all converge to the one great theme—the abiding place of human beings after death. We are discussing not merely the phenomena of Spiritualism, but its philosophy; while my friend has talked as if the question is, Do spirits communicate?—"this and nothing more!" If you want a "solid" foundation for Spiritualism you will have to go to school to Davis, because Hull does not even know what "bearing" the location of an "inhabitable sphere or zone among the suns and planets of space," a real, tangible spirit world, has on Spiritualism!

I do not treat these subjects with ridicule, as he would have you think; only ludicrous incidents which are beyond argument. I have gone into this discussion with the serious purpose of getting and giving all the light possible on the problem that has baffled the race for ages, and puzzles it as much, or more, than ever.

When I asked Brother Hull how he knew the audience condemned my utterances, he comes forward with the heart-rending information that there were more than a dozen anyway. One said he would not "attend another

session," so he wouldn't. Another said he would not hear me farther. No "honest man" of my intelligence would talk as I did. Are they Spiritualists? I supposed they believed in free speech. I have talked plain truth as I see it. Is this what hurts? Have I not been kind and courteous to you all? I believe I have never yet been guilty of compelling, by physical force, any fellow-being to listen to me. Usually I have observed that fakirs, and the abettors of fakirs, do not want this agitation of thought. It was understood from the beginning of this debate that I would say just what I think. I have always refused to speak upon any platform with a padlock on my lips. If there are those here who cannot stand it, whose "craft is in danger to be set at naught," I say you are not obliged to listen; but I will not "palter" with people in a "double sense" to win plaudits. Let man be true though every spirit be a liar. We have too much "policy" in this world; too much trimming of sentences. I am aware that I am here speaking to Spiritualists against their convictions; but if I refused to utter my sentiments here, as I would anywhere else, I would deserve their contempt.

Brother Hull himself has described the class who would not listen to me as hardly worth my notice; but in this case he excuses them because I compare their experiences "with the most ridiculous things" I could think of.

Then again he is worried lest some Spiritualists should think me insincere. If he loses no more sleep on that score than I do his slumbers are sweet. I have been before the public nearly all my days. My life must speak for itself, and I concern myself little about what they may think of my honesty. But how comes this? I supposed Spiritualists did not believe in attacking persons to settle principles, nor impugning the purity of a person's motives for the sake of gaining an advantage to Spiritualism. At first Moses doubted. Now he is my defender on this point. I agree with Prof. Mahan on the mundane strange facts as constituting no proof of spirit communication. I never have said that Spiritualism is all trickery. Somnambulism is not trickery. Spiritualists have argued that any abnormal manifestation by a human being is a spirit manifesting.

I have shown that in ancient times it was supposed that epilepsy was a spirit manifestation, the paroxysms, the loss of consciousness were looked upon as proofs palpable

of the "fact." "If it wasn't spirits, what was it?" Insanity, in its various forms, was thought to be the work of spirits. Ask the somnambulist, Did you know you walked about asleep and performed physical feats impossible in your waking state? He answers, "I remember nothing about it." My friend would reason: "Then it must be spirits." The somnambulists perform feats of agility beyond their ordinary wakeful state. Shall we say that spirits control them? Sleep-walking reveals the fact that human beings can do in a state of somnambulism what is above their ordinary powers. There are many instances of persons performing difficult mathematical problems in a state of sleep. There was proof of intelligence; but no one claims, in these days, that the intelligence has any other source than the brain of a human being. These are the genuine phenomena I have been speaking about, with "spirits left out."

Spiritualists say they do not believe in "miracles"—the supernatural—but they do believe in the supra-mundane, about which they know nothing, if such writings as those of Tuttle, Davis, Dawbarn are unreliable

Zera Colburn had a wonderful mathematical power. Why not ascribe that to spirits? Why not say that the human mind cannot originate oratory, poetry, painting?

I have shown that the word "phenomena" has been used by Spiritualists as if it were their exclusive property, and so when it is admitted that there are "genuine phenomena" it is supposed to be a concession in favor of spirit phenomena!

It has been urged by some Spiritualists that a person ought to be able to give an account of what occurred in any abnormal state through which he passed, especially if he concludes that a spirit had nothing to do with it. Here is a case of somnambulism:

The night of the recent fire at North Turner Bridge, says the Lewiston (Me.) Journal, Mrs. Albert Winship aroused Mr. Winship and cried: "Husband, Mr. Starbird's house is all on fire! Hurry up!" He did so, dressed on the double quick, and with pails ran to the fire and did valiant service in saving surrounding buildings. When the fire had burned down, he rubbed his eyes and said to his wife, "I feel dreadfully. I am lame and feel completely exhausted." "Well you may," said the wife, "after working so hard at the fire last night." "What do you mean?"

said Mr. Winship. "Why the Starbird house was burned last night, and you worked like a hero saving the other buildings." Mr. Winship looked dazed for a moment, then took his hat and looked over the premises and came back. "Well, Marcia, the buildings are surely gone, but I never would have believed even you when you say that I went to that fire, if they were not gone. I don't know a thing about it." He had been through all the excitement in a state of somnambulism without being awakened.

During this debate I have tried to show that too much loose reasoning has been in vogue among Spiritualists; too much "jumping at conclusions" that all abnormal states are spiritual realities. In early ages nearly all diseases were held to be the work of devils, instead of the natural consequences of earthly conditions, including the mode of living of the individual himself. I remember when, in the first years of Modern Spiritualism, books, pamphlets, poems, lectures were imagined to be dictated, word by word, by spirits.

Speaking of Prof. Kiddle's book on Spiritualism, the *Religio-Philosophical Journal*, a Spiritualist paper, says, and it applies to all books on the subject:

"Most of the writings are explainable by some law illustrating an abnormal psychical action in the medium himself is also probable."—August 9, 1879.

"In the medium himself," the very thing for which I am contending. This leading Spiritualist paper of the same date remarked: "By his psychometric faculty, unconsciously exerted, perchance, Mr. Foster caught from Mr. Kiddle's mind just what was wanted and gave it back to him."

This is the explanation exactly which I gave of Miss Gaule's descriptions in this auditorium. Some of your own publications are committing themselves to this theory, which my opponent laughs at and almost derides.

Mr. Hull "explains" the inability of Daniel Webster to equal, through a medium, his earthly efforts thus: "If Daniel Webster can not pour his causality and comparison through an inferior organism, he may not choose to misrepresent himself by coming at all."

Doubtless, after carefully looking the field over, Daniel concluded not to come!

The spiritual journal, however, says: "No theory of adaptation to medial capacities can explain the deficien-

cies and inconsistencies in these communications as reconcilable with the notion of identity."

This sweeps away the fundamental claim of Spiritualism, that it demonstrates that the identical person who died communicates. What proof is there that the character of the communication proves the identity of a spirit? None whatever. It is admitted by this Spiritualist journal that the explanations of the mass of the Spiritualists are utter failure. Even Mr. Hull has admitted that medium and spirit are intimately "mixed."

For years Spiritualists have maintained, and I used to think so myself, that the reason why Daniel Webster did not give a communication as convincing as when he lived on earth was because he had to limit himself to the weaker capacity of the brain of the medium. This is the way the Spiritualists "explain." They are compelled now to confess that there is no proof that Daniel Webster ever did communicate, because there is no brain large enough and fine enough to enable him to display his great intellectual powers.

Suppose there were such brains among the mediums, where then would be the proof that Daniel, the god-like, is speaking? The mediums could, of themselves, produce as great thoughts as he. Either way there is no proof.

Spiritualists have had another way to "explain," my friend among them; and this is, the proof that spirits exist and communicate is furnished in the "fact" that the "communications" are far beyond the capacity of the medium! In the earliest days of Spiritualism this was the universal explanation. It was a common thing for Spiritualists to assert that the medium was common-place, with inferior intellectual attainments. This was said of A. J. Davis, of A. B. Whiting, of Charlotte Russell, of Cora Richmond and many others.

If spirits have anything to do with the "phenomena and philosophy" they have taken the most cumbersome and indirect methods to make themselves known.

If spirits "control" mediums there is too much medium and too little spirit. I am not talking of frauds, but the "tenth," honest-minded mediums, upon whom my friend builds his Spiritualism. You will all perceive upon what a small foundation he bases this wide-spreading structure. I have conversed with many of them, and the almost uni-

versal testimony of the mediums themselves is that they are often in doubt of the identity of their own "controls." Truly, I want "to know who talks."

My opponent complains because I have introduced explanations given by Theosophists, Christian Scientists and others, and that I "admitted" that none of my "various contradictory theories will explain." When did I admit it? He says I introduce "cases which no Spiritualist ever thought of presenting to prove Spiritualism." When? Where? My friend is careless. Dr. Bouton, "best medium in the world," the highly-endorsed, the approved of "angels" and men, was depended on to prove Spiritualism. So was Hagaman, and Von Vleck, and McQueen, and Holmes.

Brother Hull's quotations from Prof Brittan's caustic criticisms of those who refused to investigate; who deny the occurrence of phenomena; who "dispute the veracity and integrity of thousands of men who are above suspicion," do not apply to me in the remotest degree. This is just what I do not do, and this debate will prove it. Brittan said it is the duty of inquirers to "observe, analyze, classify and explain"—exactly what I have been doing all through my life, and in this discussion. In fact, my friend has said this is my weakness—analyzing, picking things to pieces, smashing eggs, even. Spiritualism cannot withstand it. When did I ever attempt to "evade the truth?" When did I ever "defame the passive instruments?" I do not believe in defaming any class of people because they do not agree with me in opinion. I differ with Spiritualists, it is true, as to the cause of their phenomena and philosophy, and express my thought in a straight-forward manner.

Never, I believe, in your whole half-century, have you had an opponent who has treated you with more courtesy, shown you more respectful consideration, than I have done. My ideal of controversy is that polite polemics demand not only truth, but "soft words and hard arguments." What, then, can my genial friend mean when he says, "Mr. Jamieson justly deserves the rebuke administered by Prof. S. B. Brittan," and then quotes his bitter attack, which my Brother thoughtlessly endorses. I practice the Pagan maxim, "Reply to thine enemy with gentleness." This is better than hard words and soft arguments.

I have shown that such mediums as Prof. Crookes describes D. D. Home to be, are like angel visits, "few and far between." Who will allow himself "searched before and after the seances" and accept suggestions from investigators "for the purpose of rendering trickery less possible?" Not a proposal made to Home which was "not at once accepted," it is said. Not one on these grounds. I may be "unfortunate" in my investigations, but I never saw a medium in my life who would concede the right of an investigator to propose his own tests. That would be something like what I have long wished for:

"This is the way I long have sought,
And mourned because I found it not."

Not a medium that I ever knew will submit to strict cross-examination, and I have met the best. Each and every one says, "Take what I give you."

He wants to know how Brother Jamieson would "go to work to weigh out a pound of thoughts." He always has found me ready to make a candid admission. I cannot weigh out a pound of thoughts. To use Hull's familiar third term of the syllogism, therefore, Spirits exist and communicate! Whenever he comes at me with such a profound inquiry I take off my hat and bow low. But if he will prove to me the existence of spirits as clearly as we both have the proof of the existence of thoughts, I will surrender.

He brought forward Prof. W. F. Barrett, of the Royal Academy, Dublin, as a distinguished witness, to show that there are startling facts which science can neither explain nor deny, and that I have undertaken to prove that the phenomena and philosophy can be explained without admitting the agency of departed human spirits. If his witness is right then Spiritualism is wrong. If science cannot explain, then Spiritualism is a huge twentieth century blunder, for it has everywhere proclaimed, for more than fifty years, that spirits have been proving every day that they exist and communicate. My good friend, the "hay pitcher," has, he says, "buried" me, "swamped" me with an "avalanche of facts," a "Niagara" torrent—no "braggadocio" in all this! I have examined his "load of hay" and found that his witness, Barrett, is right; it is "a repellent mass of imposture and delusion."

"Some doubted." Doubt leads to investigation; investigation leads to truth.

The Littigs have been brought forward in this debate to prove Spiritualism. The assumption was that they are Jewish people wholly unacquainted with Spiritualism. I have had the pleasure of a conversation with Mrs. Littig and questioned her in regard to the matter. I find that she passed her girlhood near Sturgis, Michigan, a hot-bed of Spiritualism, as I knew it to be years ago. They are intelligent, refined people and thoroughly satisfied that the "test" was given by a spirit. No one would question their sincerity for a moment; but am I expected to yield assent because a gentleman and his wife are convinced that they received a revelation from a departed human spirit? This would be an easy way to settle the question. We all know that multitudes who are Spiritualists honestly think they converse with the departed every hour; whereas I, with all my skepticism, would rest content all my days, if I could get one fact which would prove that spirits exist and communicate. This is not the case with Spiritualists generally. They visit mediums constantly to renew their "faith." Day by day they yearn for "tests," and get them. This is Mr. Hull's argument: That there is a demand and a supply.

During this debate I have been reminded that Mr. D. Edson Smith offers \$1,000, so sure is he that he is right. If I can have my own "conditions," to which I have as good right as the other side; or, at least, a fair half-way arrangement, Mr. Smith will lose his \$1,000.

Let me ask you, why did not the Spiritualists accept Stuart Cumberland's challenge of \$5,000 to duplicate anything the mediums could do? Personally, I do not favor betting or gambling; but it did not look well for Spiritualist journals to abuse Cumberland and refuse the test.

Talk about "various" explanations. My friend's school of philosophers "explain" that the reason why so many communications are inferior and misleading is because there are millions of "evil spirits" swarming around the earth, and that it is difficult for high-minded spirits to get through! There seems to be very little government "over the river." Cora Richmond says as long as earth sends liars over there liars will come back. Davis says: "The spirits of Indians, negroes, barbarians, semi-

idiots, and the low and groveling, are nearest to the earth, and always ready to communicate with mortals."

Perhaps this is why we obtain so little in Spiritualism that is lofty and inspiring. Said John G. Saxe:

"If in your new estate you cannot rest,
But must return, O grant us this request:
Come with a noble and celestial air,
And prove your titles to the names your bear.
Give some clear token of your heavenly birth,
Write as good English as you wrote on earth;
And what were once superfluous to advise,
Don't tell, I beg you, such egregious lies."

But there is no scientific fact to prove that they ever come back at all.

It has come out in this debate that Mr. Hull takes much of his Spiritualism on "faith." He says that the existence of London is a matter of faith with him, never saw it, "nor heard its people talk." Let us puncture that fallacy. Mr. Hull could see London, hear its people talk and get back safe and sound. Not so with his things called spiritual. With all his talk about logic he violates one of its simplest laws, the comparing of unlike things. So his illustration fails to illustrate.

As an apology for the failure of Spiritualism to demonstrate spirit existence, my good Brother says, "Supposing Spiritualism is only a faith; the existence of Mars or Saturn is with ninety-nine out of every hundred only a faith."

Spiritualism must be in a very weak condition when its most distinguished debater is compelled to resort to such faulty logic. Admit that to ninety-nine out of a hundred the existence of Mars and Saturn is a faith. You can take the ninety-nine and demonstrate to them, through the telescope, that Mars and Saturn (regardless of names) are facts. Can you do the same with the spirit world?

Brother Hull says I am good at taking "confessions," and that because he declared "if every medium in the world were a fraud" he would still remain a Spiritualist, did not mean what I said, that mediumship with him is a "broken reed." It shows he does not accept mediumship as the foundation of his Spiritualism, unless he is willing to take fraud, as F. F. Cook did, for the foundation,

mixed with genuine mediumship. He ventures the opinion that most of the frauds are mediums. I hardly expected this of him; but doubtless he is correct, although when he says, "These mediums are assisted by a class of spirits as dishonest, perhaps, as themselves," he opens wide the door of deception and relieves the mediums of all moral, physical and intellectual responsibility. He makes Spiritualism an apologist for crime, as well as a pestilent and dangerous superstition—more so than its bitterest enemies ever charged. There is work for Christian missionaries "over there." Between my arguments (will my friend indulge me?) and his explanations there will not be enough of Spiritualism left to make a "decent funeral," for he continues to make his "confessions," which he says I am good at taking. I give his exact words: "These cheating spirits and mediums may occasionally give honest manifestations."

I am so glad to hear that—"occasionally!" Our orthodox Christian friends say their devil does that; he is too cunning to lie all the time.

Brother Hull says, "No liar always lies." True. But when the mediums—beg pardon—a "class of spirits as dishonest" lie to me nine times out of ten I cannot believe them the tenth time. In fact, one lie out of one hundred truths jostles one's confidence in the liar; and when I am dependent upon the medium, whom I do see, to report to me what the spirit says, whom I do not see, and lies abound between both shores, is it strange that I should conclude that there is no higher origin for these communications than this mundane sphere? The assumption of lying spirits inspiring lying mediums is gratuitous. I grant you, that there are thousands of mediums and tens of thousands of Spiritualists who sincerely believe that spirits exist and communicate; but their honesty in no wise proves their claims.

My opponent punctures my shortcomings when he says, "No hawk ever watched an innocent robin with more eagerness than he watches me to see if I do not somewhere drop a remark on which he can get his clutches."

Is this not all right? Is this not what I am here for? I do not exactly like to be compared to a "hawk," but suppose I will have to submit to my friend's playfulness; for, to use his own expression, "therefore" spirits exist and communicate. But when the dear man likens himself to

an "innocent robin" the height of the ludicrous is reached.

He accuses me of employing what talent I may have to the "destruction of Spiritualism." Bless your innocent robin heart, you are telling the world that Spiritualism cannot be destroyed. You say if it were possible to prove all mediums frauds Spiritualism would still remain triumphant.

Mr. Hull says of me, "He is never so happy as when using his weapons of sarcasm and ridicule." I mean no harm. Like your prayers, Brother Hull, I mean nothing by them. Sarcasm and ridicule are weapons in the arsenal of truth. They are destructive of error. They need have "no sting of hate" against individuals.

Mr. Hull endeavors to make it appear that the Wilson book is consistent when it sets forth the "fact" that there are "wars" in the spirit world, and, at the same time, "the great spirit of love predominates" over there.

He assures us that we have wars on earth, and yet, wonderful to relate, "the spirit of love predominates here." If so, how could wars exist? for "predominate" means "to surpass in strength, influence or authority; to prevail." When love surpasses war, prevails over it, war will become an extinct volcano. Wilson's book asserts that "hate" prevails over there, else every home would have its spirit telegraph office!

"In every instance," says Mr. Hull, "where the investigation was honest and thorough the investigators before they got through became convinced."

Not quite so sweeping, Brother Hull. There has never been a more thorough investigator, and a more honest one, if I do say it, than myself. True, I have refused to hug a "charming delusion"—you smile; I am not speaking of the opposite sex—for the sake of having a pleasant belief. But Hull says: "If Spiritualism is a delusion I do not want to know it."

How do I know but this is the case with him, which makes it such hard work to convert him to common sense?

He says once more: "No, let me have a good, charming delusion, one that makes a better and a happier man of me during all the days that I shall exist rather than to cherish the hope of eternal annihilation."

And you applauded that to the echo. I say, let me have the truth rather than the most fascinating delusion

that the fertile brain of man ever devised. Let me pursue truth rather than the phantoms of imagination, however bewilderingly beautiful they may be. I want to know the reality, however repugnant. Patrick Henry said: "Give me liberty! or give me death!" I say, Give me annihilation if it is true; the eternal silence of dreamless sleep; "Sleep, the baiting place of wit, the balm of woe, the rich man's friend, the poor man's release." If there is eternal sleep, or, rather, extinction, it levels all. On the other hand, if it is our grand destiny as intellectual and moral beings to live forever, and forever grow greater, more glorious, I will welcome the sublime fact with open arms.

But I do not want to be cheated, hoodwinked, fooled by pretty theories, as many of you Spiritualists admit you have been, and are, by charlatans, fakes, frauds, impostors. They abound in your ranks; they swarm through your spiritual Egypt—the dark seance. Better the eternal silence, next thing to endless bliss, than my friend's charming delusion, if it be a delusion. The more I discuss it the more it looks like it, and not altogether "charming" either, if the "telegrams" from the other world can be depended on.

But when friend Hull intimates that I "cherish the hope of eternal annihilation" he shows he does not know me; yet, I would rather cherish it, if it could be a matter of choice, than cling to a delightful delusion to cheat me while I live.

Break the news gently! He says: "Brother Jamieson is an orator, and something of a logician," and that I am eloquent in my denunciation of frauds. The best class of Spiritualists are with me in this denunciation. Why should I not denounce them? Why should not you? Far be it from me to make what logic and oratory I may possess "tell against the truth," as he insinuates. There is nothing under the cope of heaven more sacred than the eternal truth, that thing for which Bruno burned; Galileo was imprisoned; for which Campanella endured, Servetus suffered, St. Stephen died; for which men and women have unflinchingly looked death in the face—they lifted themselves to moral and intellectual grandeur that glorified human nature. [Round after round of applause.]

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MR. HULL REPLIES.

Moderators, Ladies, Gentlemen and My Respected Opponent:—Whether I can condense as Mr. Jamieson has is a difficult question to answer just now. He has absolutely been able to condense a thirty minutes' speech into less than three hours. If the depth of the speech to which you have just listened had been in proportion to its length, it would have been the speech of this debate.

While listening to the long and tedious repetitions, some of them for the sixteenth time, of what had become stale from having been so often and so long kept before you, I was reminded of the late lamented Horace Greeley, who apologized for an immensely long editorial with the words, "I did not have the time to make it shorter." Well, the speech to which you have listened had two ends. In this instance they were a long ways apart but we have endured it all the way through, and I will guarantee that it did not change a thought in any of your minds. How strange that a speech could repeat so much, and still end. Jokes aside, my able opponent has great faith in words, words, words.

It will not be within the rules of debate for me to do anything more than to reply to his supposed arguments, and to recapitulate my own arguments.

I may be permitted, in advance of my argument, to agree with my opponent that this is one of the greatest questions the human mind can be called upon to consider. It is a question in which, whether we realize it or not, we are each one of us selfishly interested. We are not merely interested for our friends who have preceded us to the place of the dead; but where they are, there we soon shall be; the work in which they are engaged will soon be ours. If they have gone out of existence, why, then, that is our doom. If they still exist, and love, and enjoy themselves, then there is all for us that there is for them.

"To be or not to be." Yes, I did say that if Spiritualism is a delusion it is a charming delusion—a delusion which never did nor never can hurt anybody. If I am wrong, if there is no conscious existence beyond this short span of life, I have no fear that my good friend Jamieson will, in his good-natured way, come to me in the hereafter and say: "There, didn't I tell you so? At last you have learned what I tried to teach you and you refused to believe me; aren't you convinced now that I knew more than you did? Now I guess you will have to give up that death ends all." In fact, if I am deceived, I shall never find it out. In that Mr. Jamieson will be in the same boat with me. If he is right he will never know it.

Indeed, Mr. Jamieson has several times, and particularly, in the immense speech to which you have just listened, wished that Spiritualism might be true. The truth which he preaches, if indeed it is truth, can never benefit anybody. Nobody will ever be the wiser, even if he knows beyond a peradventure that it is true.

Mr. Jamieson is determined, even though there may be another world, to live in the enjoyment of the thought of annihilation while he can; and I am a man of doubtful character, because I am trying to destroy the faith which fills his soul.

If Mr. Jamieson's hopes of, and faith in, non-existence are not blasted, then, so far as we know, we may exist in the great hereafter on the orthodox plan—a theory which, by the way, Spiritualism has dug up by the roots. If a majority of the whole world are to spend an eternity in a lake of fire and brimstone, I do not want to know it. Such knowledge will not add to my happiness nor relieve their suffering. If God is as vindictive a tyrant as that theory represents, I wish that horrid knowledge kept from me to the last possible moment. Please do not allow me to ever find it out; it would make a hell for me here. Let me live a few days more on this mundane sphere in the delusive thought that right will reign, and harmony and happiness will sometime in the eternities come to the front. Again, I say, I prefer to spend my few days of mundane existence in the thought that life is not the farce that Mr. Jamieson's theories would make it. Let me think that God is not quite so vindictive as has been supposed; if I am totally depraved, and a knowledge of the fact cannot help me, I prefer to live in the thought

that there is something good in me. Do, Brother Jamieson, I beseech you, let me enjoy the thought that there is something in me beside mortality and wickedness.

Indeed, I like the delusion, if it be a delusion, of endless progress, rather than to be compelled to face the truth that I must spend an eternity in a hell of fire and brimstone. If even these things are not true, it will make a person a happier and better man to believe them.

If the doctrine of a vicarious atonement, and salvation by blood is true, if man is to be put into a heaven he never earned, I do not want to know it. It would hurt me to know that I, a teetotally depraved wretch, was in heaven where I did not belong and that my salvation had cost the life of a fine young god. If this is true, let me say in the language of David, "Tell it not in Gath; publish it not in the streets of Askelon."

I have thought I talked with my departed wife. Something came to me claiming to be her, and told me that I would in a very short time get her likeness; and that even though she had been walking with the angels over forty years, I would recognize it—that it would be impossible for me to be mistaken. I got the picture as unexpectedly as I would receive a stroke of lightning out of the clear sky to-night. It was my wife's picture; and no mistake. It came in the same mysterious way as though she was a personality, and had planned it as a perfect surprise for me. It was, and is, to me a reality, and would be so to anybody in the world who knew the circumstances. I love to think this over—to know that that dear little woman lives, loves and thinks of me yet; you will, in no way benefit me, nor anybody else, by proving that I was, in this instance, humbugged.

When my mother comes to me and gives good advice—such advice as it seems to me only a good mother would give; when she rejoices in my prosperity, in my aspirations—when she gives me such advice and counsel as it seems could come from no other source, I rejoice to know it is true. When Mr. Williams, of Springfield, Ill., while dying, declared that he could see his friends long dead, I would not undeceive him. If he was to be annihilated he would never have found out his mistake. This happy delusion made the closing of his long and useful life the happiest hour he ever knew. I confess that if that is delusion I want to live rejoicing in just such a delusion;

yes, if I must "die as the beast dieth," let me die charmed with the delusion that death does not end all.

If the good wife of my opponent is deluded with the thought that under spirit power she can heal the sick; and if under the same power she can delude the weak to say "I am strong;" if she can delude those racked with pain and burning with fever to think they have no pain nor fever, then, in the name of common sense, what is the harm growing out of that delusion?

The idea of eternal progression as taught by the Spiritualists, is the most harmonious, soothing, upbuilding; the most rational and beautiful thought that ever blessed humanity. Say, Brother Jamieson, don't you wish it were true? Then you wish for Spiritualism. This proves that you are adapted to it and that it is adapted to you. God, nature, chance, or something else, made a fearful mistake when we were adapted to Spiritualism, and it to us, and yet it was not made true.

Brother Jamieson, permit me to ask you, has God, the devil, your own imagination, or something else, come to the front and painted pictures so much better adapted to man's needs than the powers that be have been able to make the reality? The argument of adaptation; of demand and supply, after all the other arguments I have made in this debate, clinches every question and places Spiritualism out of the reach of a rational doubt.

What does Brother Jamieson do? Why, instead of looking at Spiritualism as a great whole—as a grand superstructure erected as the crowning work of all the centuries, he, like a mosquito ascending Washington monument, only beholds its microscopic irregularities. O, Brother Jamieson, I pity you; you are engaged in a work entirely unworthy your great talent, and your fine education. Your pessimistic views; your connecting your life-conduit pipes below, instead of above, all unite to place you where you do not belong. Brother Jamieson, if you could only be induced to look up, to gather your inspiration from above, you might yet be saved from yourself. You are worthy of better things. I beseech you, look up; let aspirational thoughts come to you. Entertain them; encourage them, act upon their suggestions, and you may yet be saved from yourself.

I could not, in my closing speech, say less than I have; but I must not longer follow this train of thought or I

will not do justice to the argumentative part of my subject.

I must briefly review a few of Brother Jamieson's stronger points and then proceed to sum up a few of the arguments on which I have relied to prove that the so-called dead are not dead.

"The dead are like the stars by day,
Withdrawn from mortal eyes;
Yet holding unperceived their way
Through the unclouded skies."

Mr. Jamieson accuses me of having "sneered" at his thought. That shows what imagination can do. I never "sneer," and especially do I never "sneer" at an intelligent man's opinion. It is just possible that I have not all the patience with what seems to me his inconsistencies that I should. Let it go; I presume that he is as honest in writing me down among the scoffers, as I am in denying it; that is a matter of difference of opinion, and I know of no other way to settle it than to leave it to this intelligent audience to decide.

He makes rather a lengthy argument to prove mind to be a function of matter. It looks to me that conscious mind would be more likely to organize unconscious matter than it does that unintelligent matter should organize the intellects of Shakespeare, Gladstone, or even Brother Jamieson. But as Mr. Jamieson talks not about mind, but its visible manifestations, I cannot see where anything is to be gained by following him through his tangled and abstruse assertions; especially as he acknowledges that his theories are only hypotheses. They are brought in at this stage of this discussion because it would not do to have brought them in at an earlier stage of the controversy.

Mr. Jamieson asks the wonderfully profound question, "Man and woman, without matter what of them?" Now, is not that an important question for a great debater to ask? especially in debating a question which says not a word about matter. And this is a fair sample of the profundity to which you have listened so patiently for the past week! Well, the Bible has told us what the man would be without the spirit; but Mr. Jamieson's sublime question is not answered even in the Bible. James said,

"The body without the spirit is dead," but even he did not tell us what man and woman would be without matter.

Again, Spiritualism is all wrong—spirits do not exist; or if they do exist they cannot communicate, because, forsooth, Judge Edmonds saw orchards and sawmills in the spirit world! The Judge saw cows and was offered buttermilk; does not that prove that spirits do not exist? If you are not now convinced, you are certainly beyond the reach of argument!

Ladies and gentlemen, these things are in all religions. Even the good old prophet Isaiah found them in the new heaven and the new earth planting vineyards and eating the fruit thereof, and building houses and dwelling therein. I shall not refuse to go to heaven for fear some one will offer me a drink of buttermilk, or give me a taste of the fruit which Isaiah and the Judge saw.

Mr. Jamieson has found many honest mediums who doubted their own controls; so have I. That is true in many cases; the first they know they are giving utterance to thoughts which they know are not theirs; whose thoughts they were before they reached the medium, or where they were before they struck the medium's brain, the medium may not know. That does not prove that the thoughts did not exist prior to the time the medium uttered them, nor that they came out of nothing.

If Mr. Jamieson is to prove his proposition by what some honest medium does not know, he has a *carte blanche* on the whole question.

He has seen disconsolate persons "calling," but they got "no answer out of the silence." I presume that is true. People have thirsted for water and got none; people have also been lost in the woods and never got out; people have called and called and got no answer—have died in the forest, their friends have searched for them and not found them, that does not prove that nobody ever got a drink of water, or that no one who ever got lost in the woods ever got out; Brother Jamieson's finding a few who only got silence for an answer proves absolutely nothing. Other cases, thousands of them, yes, millions of them have obtained answers entirely in the silence; others have received answers not so silent. Shall we all throw our experiences away because of the lack of experience on the part of a few exceptional individuals? Many who obtained only negative results for answers lived only for negative results.

Mr. Jamieson asks how a pure Spiritualism can be "fished out of that slimy, decaying garbage." Why, bless you, my dear Brother, buzzards find filth everywhere, and bees find honey everywhere. You can find the filth in Cassadaga Lake. Boys have been over these grounds to-day peddling water lilies. These lilies grew out of the most filthy places in the bottom of the lake. Behold, what clean things can be brought out of unclean places.

Appropos of this question of slime, filth and garbage of which Mr. Jamieson speaks, I feel to quote from the newest book out; one I purchased since this debate began. It is written by S. D. McConnell, D.D., D. C. L., and published by McMillan and Company. Its title is, "The Evolution of Immortality." The author, after having expended 172 pages in a vain effort to find evidences of immortality, finally resorts to "that slimy, decaying garbage," Spiritualism. He quotes and comments on another scientific author. I abridge from page 172 to and including 177 as follows:

"Professor Shaler, Dean of the Scientific Faculty of Harvard, in his book upon 'The Individual,' uses these very remarkable words, 'A number of men, of no mean authority as naturalists, some of them well trained in experimental science, have, after long and apparently careful inquiry, become convinced that there is evidence of the survival of some minds after death.' This is a conclusion which sensible men will reach very hesitatingly. The evidence, if evidence it can be called, is found by an analysis of the enormous but unsavory mass of 'Spiritism,' 'Occultism,' 'Telepathy,' 'Hypnotism,' and such like. It is a material with which sane men are very reluctant to deal. It is so contaminated by fraud, charlatanry, credulity, and hysterics that one's natural inclination is to pass by it as far on the other side of the way as the width of the road will allow. But, at the same time it must be confessed that there is a growing willingness to admit that 'there is something in it.' * * * It is not easy to find even an educated man who will categorically deny the assertion, that there are instances wherein one human personality communicates with another without physical media of intercourse. * * * He has the impression that he is here in the presence of some kind of natural phenomena which are real, but which are exploited by the wrong people. He is not much better satisfied when he

finishes the Report of the 'Seybert Commission,' of lawyers and scientists appointed by a great University, to investigate the alleged facts. He feels that here again the question is in the wrong hands. If the one set are too credulous the others are too dogmatic. * * * Notwithstanding this urgent disinclination to meddle with, or be muddled by the problems of Spiritism, the men of science have a natural interest in the inquiries of the few true observers who are dredging that dirty sea. Trusting to the evident scientific faithfulness of those hardy explorers, it appears evident that they have brought up from the deep certain facts which, though still shadowed by doubt, indicate the persistence of the individual consciousness after death. It has, moreover, to be confessed that these few as yet imperfect observations are fortified by the fact that through all the ages of his contact with nature man has firmly held to the notion that the world was peopled with disembodied individualities who could appeal to his own intelligence. Such a conviction is worth something, though it be little. Supported by any critical evidence it becomes of much value. Thus we may fairly conjecture that we may be on the verge of something like a demonstration that the individual consciousness does survive the death of the body by which it was nurtured."

Here I must leave the matter of Spiritualism, and filth. It is enough to know that the scientific world is beginning to learn that there is something more precious than gold to be found in it—something not elsewhere obtained.

Mr. Jamieson next asks me how I know a spirit came to Mr. Alger? I answer I do not know it. I do know Mr. Alger is in this audience; and though Mr. Jamieson has boasted of his honesty, almost ad nauseum, in almost every speech he has made, I fully believe Mr. Alger to be quite as honest a man as Mr. Jamieson; also quite as truthful and quite as intelligent; this I say with not the least disparagement to Mr. Jamieson. Mr. Alger says something calling itself a spirit came to him and told him that his friend had died the night before in Salt Lake City, over two thousand miles away, and that at 1 o'clock that afternoon, over five hours after, he got a telegram confirming the message in every particular. This, it seems to me is enough to convince honest and reasonable people, who have not passed the point of being reached by

evidence, and those are the only people for whom I work. When this is compared with the other evidences brought out in this discussion, the evidence is sufficient to convince any person whose reasoning faculties are in a normal condition.

We next have from the affirmative of this question, "Is there any kind of knowledge which did not originate in the human brain?" My answer is, that no knowledge ever originated in the human brain. As well talk of knowledge originating in the point of a pen which writes down the words which may convey knowledge to men, as to talk of its originating in the brain.

Mr. Jamieson wonders how I can testify that there was no writing on Mr. Keeler's slates. I did not so testify; I offered no other testimony than the unanimous testimony of the committee of six intelligent persons, two of whom Mr. Jamieson selected himself. Two were chosen by Mr. Keeler, and the other two by myself. Those I chose were neither knaves nor fools; the other members of the committee I thought would compare favorably with those I selected.

He accused me of saying he offended the spirits by what he wrote on the frames of the slates, that is, that he would get nothing on his slates. I said in substance that in writing that he had built up a wall which would prevent himself from getting a communication. So when he told Mrs. Holland that she would get a picture, he without knowing it assisted in its production.

Because a medium cannot hold himself or herself negative enough to receive any thought the spirit world may have to give, and at the same time positive enough to be rigidly cross-examined by his endless questions, which Paul said would "engender strife," he is perfectly sure they do not exist.

O, would that some power in heaven or earth would produce in Mr. Jamieson the clear sight to enable him to see himself in the light that others see him, when he is arguing in that way. "O, my countrymen, what a fall" there would be.

He says, Dr. Bouton was endorsed. Yes, he was endorsed by the local Spiritualists, who knew him to be an honest man, whom they believed would not deceive; but what Spiritualist of wide experience and reputation endorsed Dr. Bouton?

If Mr. Jamieson were to undertake to play the Bouton game, I, fully believing him to be an honest man, would perhaps endorse him without as much examination as I would require under other circumstances. This confidence in their neighbor led to his endorsement.

Mr. Jamieson next drags in Mohammed and Joseph Smith, but neither case proves anything. Without doubt both were mediums of more or less ability. Mediumship alone can account for their wonderful manifestations.

He assures us that he meant nothing serious by his fun-making speech last night. I knew that at the time of its delivery, but I am glad to hear his confession of the fact. Ladies and gentlemen, all you are expected to do is to take that speech for the fun there is in it. I do not know but that it is well to have a clown to amuse you a little between my speeches; it will prepare you to better appreciate my arguments. As "There is to be no other limitation in our arguments than those nature has made," it is well that when arguments are non est he can afford you a little amusement.

The part which makes me smile most audibly is where he, in apparent sincerity, compares his supposed fun to that made by "Doesticks," "Dean Swift," "Mark Twain," Dan Rice and other real wits. The science of joking consists in the knowledge of how to put two or more things together which do not belong together. His comparison of himself with the world's real fun makers, is a huge joke, unwittingly gotten off, of course, that makes it more funny than it would otherwise have been.

It is easy for Mr. Jamieson to make assertions; he next says "There has not been one iota of proof to show that a spirit ever discovered anything." Let us see. I will refer to just one of the numerous cases which are deeply fastened on the memory of the audience.

First, a spirit comes to Mr. Partridge and professes to be his brother, and gives his name in full. No one in the audience except Mr. Partridge knew that he had such a brother either in this world or the other.

Second. As a test, the supposed dead brother told him that the firm of Findlay Johnson & Co., of San Francisco, had failed, and that he would not get one cent on the dollar; not even a statement of account. No one in the room knew there was such a firm, except Mr. Partridge, and he supposed that the firm was as good as the Bank of Eng-

land. Partridge said to the spirit of his dead brother that he did not believe the firm had failed.

Third. The brother re-affirmed the truth of the statement he had made and told Mr. Partridge that when he got home he would receive a letter confirming the story.

Fourth. When Mr. Partridge got home sure enough there was a letter confirming the communication from the departed brother, but assuring him that he would get his pay in full.

Fifth. He tried for a year to collect the account against the firm, employing the best legal help he could get, but he never got so much as a statement of account. Now I will leave this audience to decide which of us is right on this question.

Why did not Mr. Jamieson undertake to explain this matter on some of his contradictory materialistic hypotheses?

He says, "If spirits are such wonderful financiers there is a splendid business opening for them on this earth." Who said anything about spirits being good financiers? I am sure I did not, and the Partridge case has nothing whatever to do with financiering. He only stated matters as they were, as it afterwards proved.

On the Dawbarn case, it is enough for me to say that Mr. Dawbarn denies ever saying a word which would justify Mr. Jamieson's representation of the matter. And even if he had, nobody in the world knows better than Mr. Jamieson does that it is not true. Here, in this camp of about a thousand Spiritualists, Mr. Jamieson cannot point out three who have determined to never receive a new idea. If Mr. Dawbarn had ever said it, I should then defend Spiritualism against Mr. Dawbarn, as I do against Mr. Jamieson. In that case I should put Mr. Jamieson on the witness stand and make him say that Mr. Dawbarn was wrong.

"Mrs. Holland's experiences," says Mr. Jamieson, "so convincing to her, do not touch me." Who expected anything to touch Mr. Jamieson? He "has fallen away." Perhaps it is, as Paul said, "impossible to renew him again to repentance." Esau, be it remembered, "Found no place of repentance, though he sought it carefully with tears." I did not enter this debate with the idea of converting Mr. Jamieson. All I wanted was for Spiritualists to realize the weakness of the arguments made against

Spiritualism even by the champion anti-Spiritualist of the world. It seems to me that Mr. Jamieson has fully illustrated that point.

Spiritualists are next attacked for not believing in free speech. To this I answer, While Spiritualists believe as much in free speech as anybody in the world, it hurts some of them to pay to hear a debate on Spiritualism and then have one of the speakers put in his whole time talking about matters as foreign to the subject as though Spiritualism had never been thought of. In the name of reason what has somebody's fad about tulips or seacoal to do with whether spirits exist or can return or not? Especially when talk can have but two motives, one of which was to kill the people's precious time, and the other, by odious comparisons, to create a prejudice against a religion as sacred to them as the Christian's God is to them.

About all there is left of this lengthy speech is his efforts to prove himself an honest and courteous gentleman—one who speaks what he believes. This was all unnecessary; I told the people all of this before he came upon the grounds. The most of them believed me—in fact, they believed more in my word than in my judgment. It seems to me that a really honest man hardly need to spend so much time in an effort to prove himself honest, especially before his honor has been attacked.

I will now say that while Mr. Jamieson is honest, he is by no means alone. Honest men march in platoons on these grounds; he is not a *rara avis*. Here are Judge Richmond, J. Clegg Wright, Prof. Lockwood, W. C. Hodge, all of them his peers in that of which Mr. Jamieson seems to think he has a corner. These gentlemen, and at least an equal number of ladies, some of whom are on this rostrum, are as true and faithful as even my respected opponent; yet they seldom find it necessary to trot their honor out as a sample of that which is seldom found. Remember, Brother Jamieson, they are Spiritualists, and that means a good deal. I sometimes think that I am not wholly lost to honor, but I waste very little time in trying to prove my honor, especially where it has not been questioned; and as I was never known to abuse the freedom of speech, I seldom feel especially called upon to defend it. Free speech can be, and often is carried too far. I hardly

think that Brother Jamieson and myself have done it in this discussion.

I must now leave Mr. Jamieson's last speech and spend my closing moments in a brief recapitulation of my arguments.

I told you all in the beginning of the debate that I regarded Mr. Jamieson as a typical gentleman. I think that this debate has proved my diagnosis of the case to be about correct. I love him as a brother, and pity him as a poor, blind brother. I would save him from himself if I could; but, alas, "Ephraim is joined to his idols."

We have, taking it all in all, had one of the best and most friendly debates the world ever heard. We are neither of us, speaking after the orthodox standard, Christians. I really doubt whether there are two Christians on earth who could meet and conduct a debate of eight sessions without one hard word or thought toward each other. I have had no other feeling toward Mr. Jamieson than that of friendship; I believe that the man is honest in all he says. Of course some of you cannot see it in that light. I believe that it is possible for human nature to work itself up into a condition where it cannot see the truth on certain questions.

Paul, you know, spoke of certain ones whom God gave up to hardness of heart. I believe an individual can so treat the spiritual world that he may find himself in a condition where they cannot approach him. I hand this out as a warning to all, to be careful; it will hurt none of you to go slow in opposition to that which is spiritual. You may, as a result, find yourselves spiritually walled in.

I feel to again say that I have no other feelings toward Brother Jamieson than those of brotherly love and pity.

I began my affirmative argument by undertaking to show you the perfect and complete consensus of opinion on the subject of spirituality and immortality of man. This opinion I showed you is not like many other opinions based on theory, but upon facts. The Pharisees, as I showed you, believed both in spirits and in the resurrection of the dead—that is, the resurrection of the spirit out of the dead; hence, they said, "If a spirit or an angel hath spoken to him, let us not fight against God." This latter clause shows on what the thought of the existence of angels and spirits was based; it was upon the fact that beings not of earth were in the habit of speaking to mor-

tals. With the Pharisees this was not a matter of opinion, but a matter of observation.

It was Mr. Jamieson's place to show that these people were wrong in drawing such conclusions from such observations, or that they were mistaken in their observations. Neither of these did he attempt to do. As I have not the time to repeat even in the briefest manner, all the arguments made on any point, I will only briefly refer to one more testimony under this heading.

I referred to a statement made by Dr. Samuel Johnson, the great lexicographer, that he would not undertake to maintain in the face of the whole world, that the dead return no more; "for," said he, "there is no nation on earth, among whom apparitions of the dead are not related and believed." Mr. Johnson could see how nations who never heard of each other could so perfectly agree in relating such matters only on the ground of universal humanity having the same experiences. Thus, Mr. Johnson only brings out the opinions of the world in order to bring out the facts on which such opinions are based.

Mr. Jamieson, in reply, referred to other beliefs and superstitions of the nations and argued that if we must take their opinions on one subject we must on others. I showed that the facts are not at all parallel, nor were they based on universal experiences as was this. I quoted the belief on purpose to bring to light the experiences on which such opinions were founded.

This argument, together with that made by Addison, and others, seemed to me enough to forever settle the question as to the experiences of the world on which the belief of the return of the dead is based. Addison adds to his statement the remark that, "If I could not give myself up to the general belief of mankind, I would be compelled to give up to the statements of certain particular and personal friends whom I cannot doubt in other matters."

I found that Mr. Jamieson himself had been the subject of certain experiences, which seemed to me unaccountable on any other hypothesis than that the dead return. I had seen him impersonate several widely different characters at a single sitting, and had heard from his own lips that he had been controlled by eighty-five different spirits. I had seen him under the supposed control of something which called itself Dr. Bagg. He was at that time more

eloquent and argumentative than I have ever seen him before or since. Under that control he was truly a philosopher. He could answer any philosophical question that could be propounded; at least it was so stated by his friends, and I think I heard him pretty thoroughly tested on that point.

On the same evening, and within five minutes of the time Mr. Jamieson was a philosopher, he claimed to be a defunct Adventist minister; he fell on his knees and begged the Lord, in regular Adventist style, to save me from the influence of the spirits of devils. During that same evening he personated an ignorant darkey freed from slavery by death. He, as this poor ex-slave, could neither talk nor be made to think of any other thing than that he was now free—he was where he was as good as his master—could sit at the same table, and enjoy himself “wid de white trash.”

Many other characteristics peculiar to almost anything but Jamieson were manifest. He delivered a war speech, which exactly suited me. When I told him of it and referred to some points he made, his reply was that it was strange; but he had never in his life, when under influence, given utterance to his own political sentiments.

When I referred to these points in the early part of this debate, I asked him to state to the audience whether he was cheating us on that memorable night; I did not think he was, but inductive logic compelled me to first find the fact, and then apply one by one the various theories, or hypotheses, of explanation. One theory was that it might have been a trick. I tried that first. I made him a witness. He was compelled to reluctantly admit that he was honest. I asked him to suggest an hypothesis of explanation; but he confessed he had none. He at the time really believed that he was controlled by departed human spirits. He had now given that up, and in its place had—nothing. I have pleaded in vain for eight nights for him to tell me what, or who, this philosopher, Dr. Bagg, was. He has not yet learned. I wanted to apply his hypotheses, but he has been too sharp to know anything except that it was not the spirits of the dead that came to him.

Mr. Jamieson had shaken with the ague, for, I do not know how many months; finally something came to him calling itself a departed Indian, and told him he would have no more ague; he has never had an ague chill since.

That was forty years ago. What did it? He says he does not know. He knows it claimed to be the spirit of a dead Indian, and that in that it lied. In all other things it was truthful.

Inductive reasoning requires him to apply the various theories of explanation and accept that which will cover every point. He has utterly failed to show one point that the Spiritual theory does not cover.

We next took up the case of Madame Hauffe. We found her, an invalid, continually seeing and hearing things which, in nearly every case, proved to be what the Spiritualists call tests. After trying many physicians, she was taken to Dr. Kerners Health Resort in the mountains. The Doctor studied her case thoroughly; he tried in every way to cure her of seeing spirits and talking with them. He abused her; refused to listen to her tests; told her she was a fraud; but eventually was compelled to surrender, and, like a man, came out and wrote the matter up. In his book he proclaimed himself a full believer that she was under the influence of the spirits of the dead. On the very night that the Madame reached his retreat, a spirit came to her and told her that his wife was being sued for a thousand florins—a debt that had been paid. When this was conveyed to the Doctor he said this was all true, except that the bill had not been paid. She told where the receipt would be found, several miles distant. They went to the spot designated and there they found the papers which the widow said she knew existed, but could not find. Not one person on earth knew where this lost document was. Brother Jamieson was invited to explain this, leaving Spiritualism out; but he could not be induced to do so. He affirms that all the phenomena and all the philosophy of Spiritualism can be explained without admitting the agency of departed spirits; but he has failed to take up the numerous cases which I have presented. Occasionally he has stated and explained cases, but his explanations in no case reached the cases I presented.

This and the case of Emanuel Swedenborg meeting the spirit of Mr. Hartman, and telling him of a secret drawer where certain papers would be found; a case which proved true in every particular, still remain, after Mr. Jamieson's last speech, unexplained. Truly Mr. Jamieson has proved the most "promising young man" who has been on these

grounds since the memory of the oldest inhabitant. Alas, when it came to the redemption of these numerous promises, Mr. Jamieson was not there.

Were I to go on giving in detail the numerous cases which have been quoted from history, including that of Joan of Arc, that of John Brown going in the night under spirit direction to relieve the poor fellow who had been caught in the beaver trap, and numerous others which I now have in mind, I would be compelled to detain you beyond a reasonable time.

I have only to say we hope to see this debate brought out in book form; and that you will all purchase the book and take your time to read and re-read all that has been said.

Permit me to thank you, moderators and people, for your patient attention, and Mr. Jamieson for his presentation in the able manner he has of his side of the questions at issue. If he has not proved his points, it has not been for lack of ability, but from lack of facts.

That the world may be made wiser, as the result of this debate, is my sincere hope and prayer.

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**Closing Words by Mrs. Clara Watson, One of the
Board of Moderators, and a Distinguished Spiritualist Author and Lecturer.**

Mrs. Watson: Mr. Chairman, Worthy Debaters, Brother Moderator and Friends:—At the opening of the debate I was honored with an invitation from Mr. Jamieson to act as one of the moderators, he stating that he desired the representation of woman, and I highly appreciated the confidence my agnostic brother placed in his Spiritualistic sister.

I have listened to six of the eight evenings' discussions, and have been greatly interested and edified in the thought presented pro and con.

I am glad our good Brother Jamieson came among us, and I am glad the management of the C. L. F. A. caught the inspiration to invite him here, because I had told Mr. Jamieson, through the Spiritualistic press, that Cassadaga

Camp was what its name signified—free, that is, it supported a free and untrammelled platform, and, of course, I am glad to have my good words for this camp verified.

Certainly our talented brother, friend of humanity, and seeker for truth, has impressed this people with his gentlemanly and courteous conduct; with his pleasant voice and good-looking face; with his earnestness of manner; with his eloquence of expression; with his analytical mind; with his power of reasoning; and I trust he has been impressed with the courtesy and friendliness of his Cassadaga co-workers. If our brother has not succeeded in convincing all you good people that you are mistaken in being Spiritualists, I am sure it is not his fault.

I hardly know if I should say a good word for Brother Moses; but I will say that certainly he has won new laurels in the presentation of his side of the controversy, and Mr. Jamieson has added new lustre and glory to his already far-famed reputation as a debater.

Which side has won in the argument will be determined by each individual mind. I am confident that the statements made, the facts recited and the advice given by our doubting brother will tend to make Spiritualists more careful in their investigations and less credulous in their acceptance of everything labeled "spirits" by impostors and charlatans.

I say again, I am glad Brother Jamieson came to Lily Dale, and trust he has enjoyed his stay with us, and when departing I am sure he will carry with him the good wishes of all Cassadaga friends, and the hope that he will come again.



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